EVPHVES.
THE ANATOMY OF WIT.

Verie pleasaunt for all *Gentlemen to read, and* most necessarie to remember,

wherein are contained the delightes that Wit followeth in his youth by the pleasantnesse of loue, & the happinesse he reapeth in age, by the perfectnesse of Wisedome.

¶ By Iohn Lyly Master of Art.

Corrected and augmented.

¶ Imprinted at London *for Gabriel Cawood dwelling* in Paules Church-yard.

THE ANATOMY OF WIT.

To the right Honorable my verie good Lord & Master, Sir William West, Knight, Lord De la Warre: Iohn Lyly wisheth long life, with increase of honour.

PARRHASIVS drawing the counterfaite of Helen (Right Honourable) made the attire of her head loose, who being demaunded why he did so, aunswered she was loose. Vulcan was painted curiously, yet with a polt foote, Læda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, held his finger vppon it, that Appelles might not paint it, Appelles painted him, with his finger cleauing to his face, why quod Alexander, I laid my finger on my skarre, because I would not haue thee see it, (yea said Appelles) and I drew it there, because none els should perceiue it, for if thy finger had bene avvaie, either thy skarre wold haue bene seene or my arte misliked: whereby I gather, that in all perfect works, as vvell the fault as the face is to be shovven. The fairest Leopard is made vvith his spots, the finest cloth vvith his list, the smoothest shooe hath his laste. Seeing then that in euerie counterfaite, as vvell the blemish as the beautie is coloured: I hope I shall not incurre the displesure of the vvise, in that in the discourse of Euphues, I haue as vvell touched the vanities of his loue, as the vertues of his life. The Persians, vvho aboue all their kings most honored Cyrus, caused him to be ingrauen as vvell vvith his hooked nose as his high forhead. He that loued Homere best, concealed not his flattering, and he that praised Alexander most, bevvraied his quaffing. Demonides must haue a crooked shooe for his vvrie foote, Damocles a smooth gloue for his straight hand.

For as euery Painter that shadoweth a man in all partes, giueth euerie peece his iust proportion, so he that discipliereth the qualities of the minde, ought as well to shew euerie humor in his kinde, as the other doth euery parte in his colour. The Surgion that maketh the Anatomie, sheweth as well the muscles in the heele, as the vaines of the heart. If then the first sight of Euphues shall seeme too light to be read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the necessitie of the Historie. Euphues beginneth with loue, as allured by wit, but endeth not with lust as bereft of wisedome. He wooeth women, prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modestie, and the sparkes of his wisedome without suspition of dishonestie. And certes I thinke there be no speaches, which for grauitie will mislike the foolish: then vnseemly termes, which for vanitie may offende the wise. Which discourse (right Honorable) I hope you will the rather pardon for the rudenes, in that is the first, & protect it the more willingly if it offend, in that it maye be the last. It may be that fine wits will descant vpon him that hauing no wit, goeth about to make the Anatomye of wit: and certainly their iesting in my minde is tollerable. For if the Butcher should take vppon him to cut the Anatomie of a man, because he hath skill in opening an Oxe, he would proue himselfe a Calfe, or if the horseleach would aduenture to minister a potion to a sick patient, in that hee hath knowledge to giue a drench to a diseased horse, he wold make himselfe an Asse. The shomaker must not goe aboue his latchet, nor the hedger meddle with any thing but his bil. It is vnseemly for the Painter to feather a shafte, or the Fletcher to handle the pencill. All which things make most against me, in that

a foole hath intruded himſelfe to diſcourſe of wit: but as I was vvilling to comit the fault, ſo am I content to make amendes. Howſoeuer the caſe ſtandeth, I looke for no praiſe for my labour, but pardon for my good will: it is the greateſt reuvarde that I dare aske, and the leaſt that they can offer, I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the daintie eare of the curious ſifter, yet vvill the matter recreate the minde of the curteous Reader: the varietie of the one will abate the harſhneſſe of the other. Things of greateſt profit, are ſet forth with leaſt price, where the vvine is neat, ther needeth no Iuie-buſh, the right Corall needeth no colouring, vvhere the matter it ſelfe bringeth credit, the man with his gloſe winneth ſmall commendation. It is therefore me thinketh a greater ſhevve of a pregnaunt vvit, then perfecte vviſdome, in a thing of ſufficient excellencie to vſe ſuperfluous eloquence. We commonly ſee that a blacke ground doth beſt beſeeme a vvhite counterfaite, and Venus according to the iudgement of Mars, vvas then moſt amiable when ſhe ſate cloſe by Vulcan. If theſe thinges be true, vvhich experience trieth, that a naked tale doeth moſt truelye ſet foorth the naked trueth, that where the countenaunce is faire, there neede no colours, that painting is meeter for ragged walls then fine marble, that veritie then ſhineth moſt bright, when ſhe is in leaſt brauerie, I ſhall ſatiſſie mine ovvne minde, though I cannot feed their humors, which greatly ſeeke after thoſe that ſift the fineſt meale, & beare the whiteſt mouthes. It is a world to ſee hovv Engliſhmē deſire to heare finer ſpeech then the language vvill allovve, to eate finer bread then is made of vvheat, to vveare finer cloth then is vvrought of vvoll: but I let paſſe their finenes, vvhich can no vvay excuſe my folly. If your Lordſhip ſhall accept my good wil vvhich I haue alvvaies deſired, I vvill patiently beare, the ill vvill of the malitious, vvhich I neuer deſerued.

Thus committing this ſimple Pamphlet to your Lordſhippes patronage, & your Honour to the Almighties protection: For the preſeruation of the vvhich, as moſt bounden, I will praie continuallie, I ende.

Your Lordſhips ſeruant to commaund, I. Lily.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might sende this my Pamphlet to the Printer or to the pedler, I thought it too bad for the presse, & to good for the packe, but seeing my folly in writing to be as great as others, I was willing my fortune should be as ill as anies. We commonly see the booke that at Easter lyeth bounde on the Stacioners stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Summer to haue my boinges read for a toye, that in Winter they may be readye for trash. It is not strange when as the greatest wonder lasteth but nine daies, that a new worke shuld not endure but three months. Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick thē in their heads, and at night strawe them at their heeles. Cherries be fulsom when they be through ripe, because they be plentie, and bookes be stale when they be printed in that they be common. In my minde Printers & Tailers are chiefely bound to pray for Gentlemen, the one hath so many fantasies to print, the other such diuers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a daies wearing & a booke but an houres reading: which seeing it is so, I am of the shoomakers minde, who careth not so the shoe hold the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he woulde be knowen, is like the soole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neyther doe I set this forth for anie deuotion in Print, but for

duetie

To the Gentlemen Readers.

duetie which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, hée shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if anye thing be currant: but this is my minde, let him that findeth fault amend it, and him that liketh it, vse it. Enuye braggeth, but draweth no bloud; ẏ malitious haue more minde to quip, then might to cut. I submit my selfe to the iudgement of the wise, and little estéeme the censure of fooles: the one will be satisfied with reason: the other are to be aunswered with silence. I know Gentlemen will finde no fault without cause, and beare with those that deserue blame, as for others I care not for their iestes, for I neuer meant to make them my Judges.

Farewell.

Gentlemen Schollers of Oxford.

Here is no priuiledge that nedeth a pardon, neither is there any remission to be asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A clere conscience is a sure carde, truth hath the prerogatiue to speake with plainenesse, & the modestie to beare with patience. It was reported of some, & beleeued of many, that in the Epistle of Ephœbus, where mention is made of Vniuersities, that Oxford was to much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the guilty by their owne galled consciences, but this I say, & I was as far from thinking ill, as I finde them from iudging well. But if I should now goe about to make amends, I were then faultie in somewhat amisse, & should shew my selfe like Appelles Prentice, who coueting to mend the nose, marred the chaine, and not vnlike the foolish Dyar, who neuer thought his cloth blacke vntill it was burned. If anie fault be committed, impute it to Euphues who knew you not, not to Lyly who hate you not.

Yet may I of all the rest most condemne Oxford of vnkindnesse, of vice I cannot, who seemed to weane me before she brought me forth, and to giue me bones to gnawe, before I could get the teate to sucke. Wherein she played the nice mother in sending me into the Countrie to nurse, where I tyred at a drie breast three yeares, and was at the last inforced to weane my selfe. But it was destinie, for if I had not ben gathered from the tree in the bud, I should being blowen haue proued a blast, and as good it is to be an addle egge, as an idle bird.

Euphues at his arriuall I am assured will viewe Oxford, where he will either recant his sayinges, or renewe

his complaints, he is now on the seas, & how he hath bene tossed I know not, but whereas I thought to receiue him at Douer, I must meete him at Hampton.

Nothing can hinder his comming but death, neither anie thing hasten his departure but vnkindnesse.

Concerning my selfe, I haue alwayes thought so reuerentlie of Oxford, of the Scholliers, of the manners, that I seemed to be rather an Idolater then a blasphemer. They that inuented this toie were vnwise, and they that reported it vnkinde, and yet none of them can proue me vnhonest.

But suppose I glanced at some abuses: did not Iupiters egge bring forth as well Helen a light huswife in earth, as Castor a light Starre in heauen? The Estritch that taketh the greatest pride in her feathers, pulleth some of the worst out, and burneth them: there is no tre but hath some blast, no countenaunce but hath some blemish, and shall Oxford then be blamelesse? I wish it were so, but I cannot thinke it is so. But as it is it may be better, and were it badder, it is not the worst.

I thinke there are fewe Vniuersities that haue lesse faultes then Oxford, many that haue more, none but haue some.

But I commit my cause to the consciences of those that either know what I am, or can gesse what I should be, the one will and were themselues in construing friendly, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspition of vnkindnesse in not telling my minde, and not willing to make strife where there neede no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a fole. And so I end, yours assured to die.

Iohn Lyly.

EVPHVES.

There dwelt in Athens a young Gentleman of great patrimonie, and of so comely a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdayning a companion or copartner in her worcking, added to this comelinesse of his bodie, such a sharpe capacitie of minde, that not onely she pronoed Fortune counterfait, but was halfe of that opinion, that she her selfe was onely currant. This young Gallant of more wit then wealth, and yet of more wealth then wisdome, seeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apt to all things, that he gaue himselfe almost to nothing, but practising of those things commonly, which are incident to these sharpe wits, fine phrases, smoth quips, merrie taunts, vsing iesting without meane, and abusing mirth without measure. As therfore the sweetest Rose hath his prickle, the finest Velvet his bracke, the faircst flower his bran, so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is, that some men write and most men believe, that in all perfect shapes a blemish bringeth rather a liking ouertie vnto the eies, then a loathing anie vnto the minde. Venus had her mole in her cheeke which made her more amiable: Helen her scarre in her chinne, which Paris called Cos Amoris, the Whetstone of Loue. Anisippus

his Wart, Licurgus his Wen: So likewise in the disposition of the minde, eyther vertue is ouershaddowed with some vice, or vice ouercast with some vertue. Alexander valiant in warre, yet giuen to wine. Tully eloquent in his glosses, yet vaineglorious. Salomon wise, yet to too wanton. Dauid holye, but yet an homicide. None more wittie then Euphues, yet at the first none more wicked. The freshest coulours soonest fade, the keenest Rasour soonest turneth his edge, the finest cloth is soonest eaten with the Moathes, and the Cambricke sooner stayned then the course Canuas: which appeared well in this Euphues, whose wit being like ware, apte to receiue anie impression, and bearing the heade in his owne hande, either to vse the Raine or the Spurre, disdayning counsayle, leauing his Countreye, loathing his olde acquaintaunce, thought either by wit to obtaine some Conquest, or by shame to abide some conflict, who preferring fancie before friends, and this present humour, before honour to come, layde reason in water being too salt for his taste, and followed vnbrideled affection most pleasaunt for his toth. When parents haue more care howe to leaue their children wealthie then wise, and are more desirous to haue them maintaine the name then the nature of a Gentleman: when they put golde into the hands of youth, where they should put a rod vnder their girdle, when in stede of awe they make them past grace, and leaue them riche executors of goods, and poore executors of godlynesse: Then it is no meruaile, that the sonne being left rich by his Fathers will, become retchlesse in her owne will. But it hath ben an olde said sawe, and not of lesse truth then antiquitie, that wit is the better if it be the derer bought: as in the sequele of this historie shall most manifestly appeare. It happened this young Impe to arriue at Naples, (a place of more pleasure then profit, and yet of more profite then pietie) the verie walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of

Vesta.

Vesta. There was all things necessarie and in readinesse that might either allure the minde to lust, or entice the heart to folly: a court more meete for an Atheyst, then for one of Athens: for Ouid then for Aristotle: for a graceless louer, then for a godly liuer: more fitter for Paris then Hector, and meeter for Flora then Diana. Here my youth (whether for wearinesse he could not, or for wantonnesse, would not go any farther) determined to make his abode, wherby it is euidently seene that the fleetest fish swalloweth the delicatest bait: that the highest soaring Hawke traineth to the lure: and that the wittiest braine is enueigled with the sodaine view of alluring vanities. Here he wanted no companions which courted him continually with sundrie kindes of deuices, whereby they might either soake his purse to reap commoditie, or with his person to winne credit: for he had guestes and companions of all sortes.

There frequented to his lodging, as well the Spider to sucke poyson of his fine witte, as the Bee to gather honnie: as well the Drone as the Doue: the Fore as the Lambe: as well Damocles to betraie him, as Damon to be true to him. Yet he behaued himselfe so warily, that he singled his game wisely. He coulde easily discerne Appollos Musicke from Pan his Pipe, and Venus beautie from Iunos braueric, and the faith of Lælyus from the flatterie of Aristippus: he welcommed all, but trusted none: he was merry, but yet so warye, that neither the flatterer coulde take aduauntage to intrappe him in his talke, nor the wisest anye assurannce of his friendship: who being demaunded of one, what Countrie man he was, he aunswered, what Countrie man am I not? If I be in Crete I can lye, if in Creece I canne shift: if in Italy, I can court it: if thou aske whose sonne I am also: I aske thee whose sonne I am not, I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endi-

minion, watch with Chrisippus, vsing these speaches and other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vainglorious, yet pithie: beganne to bewaile his Nurture, & to muse at his Nature, being incensed against the one as most pernitious, and inflamed with the other as most precious: for he well knewe, that so rare a wit would in time, either breede an intollerable trouble, or bring an incomperable treasure to the Common weale: at the one he greatly pitied, at the other he reioyced.

Hauing therfore gotten opportunitie to communicate with him his minde, with watry eyes, as one lamenting his wantonnesse: and smiling face, as one louing his wittinesse, encountred him on this manner.

Young Gentleman, although my acquaintaunce bee small to intreate you, and my authoritie lesse to commaunde you, yet my good will in giuing you good counsayle, shoulde induce you to beleeue me, and my hoarye haires (ambassadours of experience) enforce you to follow me: for by how much the more I am a straunger to you, by so much the more you are beholding to mee, hauing therefore opportunitie to vtter my minde, I meane to be importunate with you, to followe my meaning. As thy byrth doeth shewe the expresse and liuelye Image of gentle blood, so thy bringing vp seemeth to mee, to bee a great blotte to the lynage of so noble a brute: so that I am inforced to thinke that either thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cockering: either they were too foolish in vsing no discipline, or thou to froward in reiecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill imployed. Did they not remember that which no man ought to forget, that the tender youth of a childe is like the tempering of newe Waxe,

apt

apt to receiue any forme: he that will carry a Bull with Milo, muſt vſe to carry him a Calfe alſo: he that coueteth to haue a ſtraight tree, muſt not bowe him being a twigge. The Potter faſhioneth his claye when it is ſofte, and the Sparrow is taught to come when he is young: As therefore the yron being hotte, receiueth any forme with the ſtroke of the hammer, and keepeth it being colde for euer, ſo the tender witte of a childe, if with diligence it be inſtructed in youth, will with induſtrie vſe thoſe qualyties in age. They might alſo haue taken example of the wiſe huſbandmen, who in their faſteſt and moſt fertill ground ſow bempe before wheate, a graine that dryeth vp the ſuperfluous moyſture, and maketh the ſoyle more apt for corne: or of good gardeiners, who in their curious knots mixe Hiſop with Time, as aiders ỳ one to ỳ growth of the other, the one being drie, the other moiſt: or of cũning Painters, who for their whiteſt worke caſt the blackeſt ground, to make the picture more amiable. If therfore thy father had ben as wiſe an huſbandman, as he was a fortunate huſband, or thy Mother as good a huſwife, as ſhe was a happie wife: if they had bene both as good Gardeiners to keepe their knotte, as they were grafters to bring forth ſuch fruit: or as cunning painters as they wer happie parents, no doubt they had ſowed hemp before wheat, that is, diſcipline before affection; they had ſet Hiſope with time, that is, manners with wit, ỳ one to aid ỳ other: to make thy dexteritie more, they had caſt a black ground for their white worke, that is, they had mixed thy teates with faire lookes. But things paſt, are paſt calling againe: it is too late to ſhut the ſtable doore when the ſteed is ſtolne: the Troyans repented too late, when their towne was ſpoyled: yet the remembraunce of thy former follyes, might braid in thee a remorce of conſcience, & be a remedy againſt further concupiſcence. But now to thy preſent time. The Lacedemonians were wont to ſhew their children drunken men and other wicked men, that by ſeeing their filth,

they

they might shunne the like fault, and avoide such vices, when they were at the like state. The Persians to make their youth abhorre gluttonie, would paint an Epicure, slaping with meat in his mouth, and most horribly ouerladen with Wine, that by the viewe of such monstrous sightes, they might eschew the meanes of the like excesse. The Parthians to cause their youth to loath the alluring traines of womens wiles and deceiptfull entisementes, had most curiously carued in their houses a young man blinde, besides whome was adioyned a woman so exquisite, that in some mennes iudgement Pigmalions Image was not halfe so excellent, hauing one hande in his pocket, as noting her theste, and holding a knife in the other hand to cut his throate. If the sight of such vglie shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight and beware of thine owne peryll. Thou art here in Naples a young sojourner, I an olde Senior: thou a straunger, I a Citizen: thou secure, doubting no mishappe, I sorowfull dreading thy misfortune. Here maist thou see that which I sighe to see: drunken sottes wallowing in euerie corner, in euerie Chamber, yea, in euerie channell. Here maist thou beholde that which I cannot without blushing beholde, nor without blubbering vtter: those whose bellies be their Gods, who offer their goods as sacrifice to their guts: Who slape with meate in their mouths, with sinne in their heartes, and with shame in their houses. Here, yea, here Euphues maist thou see, not the caruen visarde of a lewde woman, but the incarnate vilage of a lasciuious wantonne: not the shadowe of loue, but the substaunce of lust. My heart melteth in droppes of blood, to see an harlot with the one hande robbe so many Coffers, and with the other to rippe so many Coffes. Thou art here amiddest the Rockes betweene Scylla and Carybdis, readie if thou shun Syrtes to sinke into Semphlagades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, cause

thē rather to detest such villanie at the sight and view of their vanitie. Is it not farre better to abhorre sinnes by the remembrance of others faultes, then by repentance of thine own follies? Is not he accounted most wise, whom other mens harmes doe make most warie? But thou wilt happely saye, that although there be manye thinges in Naples to be iustlye condempned, yet are there some thinges of necessitie to bee commended: and as thy will doeth leane vnto the one, so thy wit would also imbrace the other. Alasse Euphues, by howe much the more I see the highe climbing of thy capacitie, by so much the more I feare thy fall. The fine Christall is soner crazed then the harde Marble: the greenest Beech burneth faster then the dryest Make: the fairest like is soonest soyled: and the sweetest Wine tourneth to the sharpest Vineger. The Pestilence doeth most riefest infect the cleerest complection, and the Caterpiller cleaueth vnto the rypest fruite: the most delicate witte is allured with small entisement vnto vice, and most subiect to yalde vnto vanitie. If therefore thou doe but hearken to the Syrenes thou wilt bee enamoured: if thou haunt their houses and places thou shalt bee inchaunted. One droppe of poyson infecteth the whole tunne of Wine: One leafe of Coloquintida marreth and spoyleth the whole pot of Porredge: One yron Woale, defaceth the whole peece of Lawne. Descend into thine owne conscience, and consider with thy selfe the greate difference betweene staring and starke-blinde, witte and wisedome, loue and lust; be merrie, but with modestie: bee sober, but not too sullen: be valiaunt, but not too ventrous. Let thy attyre bee comely, but not costly: thy diet wholesome, but not excessiue: vse pastime as the worde importeth, to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulous without proofe: bee not light to follow euerie mannes opinion, nor obstinate to stand in thine owne conceit. Serue God, loue God, feare

God, & God will so blesse thee, as either thy hart can wish, or thy friends desire: And so I end my counsaile, beseeching thee to begin to follow it. This olde Gentleman hauing finished his discourse, Euphues began to shape him an auns were in this sort.

Father and friend (your age sheweth the one, your honestie the other.) I am neither so suspitious to mistrust your good will, nor so sottish to mislike your good counsell, as I am therefore to thanke you for the first, so it stands me vpon to thinke better on the latter: I meane not to cauill with you, as one louing sophistrie: neither to controle you, as one hauing superioritie, the one would bring my talke into the suspition of fraud, the other conuince me of folly. Whereas you argue I know not vpon what probabilities, but sure I am vpon no proofe, that my bringing vp should be a blemish to my birth, I ans were & swears to that, you were not therein a little ouershot, either you gaue too much credit to the report of others, or too much libertie to your owne iudgement: you conuince my parents of peeuishnesse in making mee a wanton, and me of lewdnesse in reiecting correction. But so many men, so many mindes, that may seeme in your eye odious, which in anothers eie may be gracious. Aristippus a Philosopher, yet who more courtly: Diogenes a Philosopher, yet who more carterly? Who more popular then Plato, retaining alwayes good companie? Who more enuious then Timon, denouncing all humane societie? Who so seuere as ye Stoikes, which like stocks wer moued with no melodie? Who so secure as the Epicures, which wallowed in all kinde of licenciousnesse? Though all men be made of one mettal, yet they be not cast all in one molde, there is framed of ye selfe same clay as well the tile to keepe out water, as the pot to containe licour, the Sunne doth harden the dirt and melt the waxe, fire maketh the golde to shine, and the strawe to smoother: Perfumes doth refresh the Doue, & kill ye Beetile, and the Nature of the man disposeth that consent of

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the maumers. Now whereas you ſeeme to loue my Nature and loath my nurture, you bewray your owne weakneſſe, in thinking that nature may anie wayes be altered by education, and as you haue enſamples to confirme your pretence, ſo I haue moſt euident and infallible arguments to ſerue for my purpoſe. It is naturall for the Vine to ſpread, the more you take by Art to alter it, the more in the end you ſhall augment it. It is proper for the Palme tree to mount, the heauier you load it, the higher it ſprowteth. Though yron be made ſoft with fire, it returneth to his hardneſſe: Though the Fawlcon be reclaimed to the fiſt, ſhe retireth to her haggardneſſe: the whelpe of a Maſtiffe will neuer be taught to retriue the Partridge: education can haue no ſhew, where the excellencie of Nature doth beare ſway. The ſilly Mouſe will by no manner of meanes be tamed: the ſubtyll Fore maye well be beaten, but neuer broken from ſtealing his praie. If you pownde Spices, they ſmell the ſweeter: ſeaſon the woode neuer ſo well, the Wine ſhall taſt of the Caſke: plant and tranſlate the Crabbe tree, where, and whenſoeuer it pleaſe you, and it will neuer beare ſweete Apple, vnleſſe you graft it by arte, which nothing toucheth Nature.

Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature, and confute theſe your vaine and falſe forgeries, were not the repetition of them needleſſe, hauing ſhewed ſufficient, or bootleſſe, ſeeing thoſe alledged will not perſwade you. And can you be ſo vnnaturall, whom dame Nature hath nouriſhed and brought vp ſo many yeares, to repine as it were againſt Nature?

The ſimilitude you rehearſe of the Waxe, argueth your waring and melting braine, and your example of the hot and hard yron, ſheweth in you but colde and weake diſpoſition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other coulour:

That the stone Abeston being once made hot, will neuer be made colde? That fire cannot be forced downewarde? That Nature will haue course after kinde? That euerie thing will dispose it selfe according to Nature? Can the Aethiope chaunge or alter his kinne? or the Leopard his spots? Is it possible to gather grapes of thornes, or figges of Thistles, or to cause anie thing to striue against Nature? But why goe I about to praise Nature, the which as yet was neuer anye Impe so wicked and barbarous, anie Turke so vile and brutish, anie beast so dull and senceleſſe, that could, or would, or durſt dispraise or contemne? Doth not Cicero conclude and allowe, that if we followe and obey Nature, we shall neuer erre? Doth not Aristotle alleadge and confirme, that Nature frameth or maketh nothing in anie poynt rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddeſſe in heauen: if Nature then haue largelye and bountifully indued me with her gifts, why deeme you me so vntoward and graceleſſe? If she haue dealt hardlye with mée, why extoll you so much my birth? If Nature beare no swaie, why vse you this adulation? If Nature worke the effect, what boteth any education? If Nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth Nature? But let these sayinges passe as knowen euidently, and graunted to be true, which none can or may denie vnleſſe he be falſe, or that he be an enimie to humanitie.

As touching my residence and abiding heere in Naples, my youthly affections, my sports and pleasures, my pastimes, my common dailyaunce, my delightes, my resorte and companye which daylye vse to visite mée, although to you they breede more sorrowe and care, then solace and comfort, because of your crabbed age: yet to mée they bring more comfort and ioye, then care

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and griefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or els you haue quite forgotten that you your selfe were younge, or ever knew young daies: either in your youth you were a very vicious and vngodly man, or now being aged, very superstitious and deuout aboue measure.

Put you no difference betweene the younge flourishing Baye Tree, and the olde withered Beech? No kinde of distinction betweene the waxing and the wayning of the Moone, and betweene the rising and the setting of the Sunne? Do you measure the hotte assaults of youth, by the cold skirmishes of age? whose yeares are subiect to more infirmities, then our youth. We merrie, you melancholy: we zealous in affections, you iealous in all your doings: you restie without cause, we hastie for no quarrell: you carefull, we careless: we bolde, you fearefull: we in all points contrarie vnto you, and ye in all points vnlyke vnto vs. Seeing therefore we bee repugnant each to the other in Nature, would you haue vs alike in qualities? Would you haue one potion ministred to the burning Feauer, and to the colde Palsie? One plaister to an olde sore and a fresh wounde? One salue for all sores? One sauce for all meates? No, no, Eubulus, but I will yelde to more, then either I am bound to graunt, eyther thou able to proue. Suppose that which I neuer will beleeue that Naples is a cankered Storehouse of all strife, a common Stewes for all strumpets, the sinke of shame, and the very Nurse of all sinne: shall it therefore followe of necessitie, that all that are wooed abroade, should bee wedded to lust? will you conclude as it were Ex consequenti, that whosoeuer arriueth heere, shall bee entised to follye, and being enticed, of force shall bee entangled? No, no, it is the disposition of the thought, that altereth the nature of the thing.

The Sunne shineth vpon the dunghill and is not corrupted,

rupted, the Diamond lyeth in the fire and is not consumed: the Christall toucheth the Toade, and is not poysoned: the Birde Trochilus lieth by the mouth of the Crocodile, and is not spoyled: a perfect wit is neuer bewitched with lewdnesse, neyther entised with lasciuiousnesse.

Is it not common that the Helme tré springeth amidst the Bérch? That the Iuie spreadeth vpon the hard stones? That the soft feather-bed breaketh the hard blade? If experience haue not taught you this, you haue liued long and learned little: or if your moist braine haue forgot it, you haue learned much and profited nothing. But it may be that you measure my affections by your owne fancies, and knowing your selfe either too simple to rayse the siege by politicie, or too weake to resist the assaulte by prowesse, you déeme me of as little wit as your selfe, or of lesse force: either of small capacitie, or of no courage. In my iudgement Eubulus, you shall as soone catche a Hare with a Taber, as you shall perswade youth with your aged and ouer worne eloquence, to such seueritye of lyfe, which as yet there was neuer Stoicke in precepts so strict, neither any in life so precise, but would rather allowe it in wordes, then followe it in workes, rather talke of it, then trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chose rather to sacrifice the first fruites of your lyfe to vaine holinesse, then to youthly affections. But as to the stomacke quatted with dainties, all delycates séeme queasie, and as he that surfetteth with wine, sleeth afterwarde to allage with water: so these old buddies hauing ouercharged theyr gorges with fancie, accompt all honest recreation méere follye, and hauing taken a surfet of delight, séeme now to fauour it with despight. Séeing therefore it is labour lost for mé to perswade you, and winde bainly wasted for you to erhorte me, héere I founde you, and héere I leaue you, hauing

neither

neither bought nor solde with you, but chaunged ware for ware: if you haue taken lyttle pleasure in my reply, sure I am that by your counsell I haue reaped lesse profite. They that vse to steale honie, burne hemlocke to smoake the Bees from their hiues, & it may be, that to get some aduauntage of me, you haue vsed these smoakie arguments, thinking thereby to smother me, with the conceipt of strong imagination. But as the Camelion though he hath most guttes, draweth least breath, or as the Elder tree though he be fullest of pith is farthest from strength: so though your reasons seeme inwardly to your self somwhat substantiall, and your perswasions pithye in your owne conceit, yet being wel wayed without, they be shadowes without substaunce, and weake without force. The Bird Taurus hath a great voice, but a smal body: the thonder a great clappe, yet but a little stone: the emptie vessell giueth a greater sound then ỹ full barrell. I meane not to apply it, but looke into your selfe and you shall certainly finde it, and thus I leaue you talking it, but were it not that my company stay my comming, I wold surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this olde Gentleman in a great quandarie: who perceiuing that he was more inclined to wantonnesse then to wisedome, with a deepe sigh, the teares trickling down his cheekes, sayde: Seeing thou wilt not buye counsayle at the first hand good cheape, thou shalt buye repentaunce at the second hand, at such an vnreasonable rate, that thou wilt curse thy hard penitworth, and ban thy harde heart. Ah Euphues, little doest thou knowe, that if thy wealthe wast, thy wit will giue but small warmth, & if thy witte incline to wilfulnes, that thy wealth will do thee no great good. If the one had bene imployed to thrift, the other to learning, it had bene harde to coniecture, whether thou shouldest haue bene more fortunate by riches, or happie

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by wisdome, whether more esteemed in ỳ common weale, for wealth to maintaine warre, or for counsell to conclude peace. But alas, why do I pitie that in thee, which thou semest to praise in thy selfe: and so saieng, he immediatly went to his own house, heauely bewailing ỳ young mans vnhappinesse.

Here you may beholde Gentlemen, how lewdly wit standeth in his owne light, how he deemeth no penny good siluer but his owne, preferring the blossome before the fruite, the budde before the flower, the greene blade before the ripe Eare of Corne, his owne witte before all mens wisedomes. Neither is that reason, seing for the most parte, it is proper to all those of sharp capacitie, to esteeme of themselues as most proper: if one be hard in conceiuing they pronounce him a dolte: if giuen to studie, they proclaime him a dunce: if merrie, a iester: if sadde, a Saint: if full of words, a sot: if without speach, a Cipher. If one argue with them boldly, then is he impudent: if coldly, an innocent. If there be reasoning of diuinitie, they cry, Quæ supra nos, nihil ad nos: if of humanitie, Sententiam loquitur carnifex.

Hereof commeth such great familiaritie betweene the ripest wits, when they shall see the disposition the one of the other, the Sympathea of affections, and as it were but a paire of sheares to goe betweene their natures. one flattereth another by his owne follye, and leyeth cushions vnder the elbowe of his fellowe, when he seeth him take a nappe with fancie, and as their witte wresteth them to vice, so it forgeth them some feate excuse to cloake their vanitie.

Too much studie doth intoxicate their braines, for (say they) although vpon the more it is bled, the brighter it is; yet siluer with much wearing doeth waste to nothing: though the Cammocke the more it is bowed, the better it serueth, yet the bowe the more it is bent and occupied, the weaker it waxeth: though the Camomill the more it is

troden

troden and preſſed downe, the more it ſpreadeth, yet the Violet the oftner it is handeled and touched, the ſoner it withereth and decayeth. Beſides this, a fine wit, a ſharpe ſence, a quicke vnderſtanding, is able to attaine to more in a moment of a verie little ſpace, then a dul and blockiſh head in a moneth. The Sith cutteth farre better and ſmoother then the ſawe, the Ware yeldeth better and ſoner to the Seale, then the Steele to the ſtampe: the ſmooth and plaine Beech is eaſier to be carued then the knottie Bore. For neither is there anie thing but that hath his contraries.

Such is the nature of thoſe Noules that thinke to haue learning without labour, and treaſure without trauaile: either not vnderſtanding, or elſe not remembring, that the fineſt edge is made with the blunt Whetſtone, and the faireſt Jewell faſhioned with the hard hammer: I goe not about (Gentlemen) to inueigh againſt wit, for then I were witleſſe, but frankly to confeſſe my owne little wit. I haue euer thought ſo ſuperſtitiouſly of wit, that I feare I haue cõmitted Idolatrie againſt wiſdome, & if nature had dealt ſo beneficially with me, to haue giuen me anie wit, I ſhould haue ben readyer in the defence of it to haue made an Apologie, then anie way to turne to Apoſtacie. But this I note, that for the moſt parte they ſtand ſo on their pantuffles, that they be ſecure of perills, obſtinate in their owne opinions, impatient of labour, apt to conceiue wrong, credulous to beleeue the worſt, readye to ſhake off their olde acquaintance without cauſe, and to condemne them without cauſe: All which humours are by ſo much the more eaſier to be purged, by how much the leſſe they haue feſtered the ſinewes. But turne we againe to Euphues.

Euphues hauing ſoiourned by the ſpace of two moneths in Naples, whether he were moued by the courteſie of a young Gentleman named Philautus, or inforced by deſtinie: whether his pregnant wit, or his pleaſaunt conceites

wrought the greater liking of the minde of Euphues, I know not for certaintie: But Euphues shewed such entire loue towards him, that he seemed to make small account of anie others, determining to enter into such an inuiolable league of friendship with him, as neither time by processe shoulde impaire, neither fancie vtterly dissolue, nor anie suspition infringe. I haue read (saith he) and well I beleeue it, that a friende is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioye a merrie companion, at all times another I, in all places the expresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed anie gift vpon mortall men, eyther more able or more necessarie then friendship. Is there anie thing in the world to be reputed (I will not say compared) to friendship? Can anie treasure in this transitorie pilgrimage, be of more value then a friend? In whose bosome thou maist slepe secure without feare, whome thou maist make partener of all thy secrets without suspition of fraude, and partaker of all thy misfortune without mistrust of fleeting, who will account thy bale his bane, thy mishap, his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one shoulde eate a bushell of salt with him whom he meaneth to make his friende? that triall maketh truste? that there is falshood in fellowship? and what then? Doth not the simpathie of manners make the coniunction of mindes? Is it not a byword, Lyke will to like? Not so common as commendable it is, to see young Gentlemen chuse them such friends, with whome they may seeme being absent to be present, being a sunder, to be conuersant, being dead to be aliue. I will therefore haue Philautus to be my pheere, and by so much the more I make my selfe sure to haue Philautus, by howe much the more I viewe in him the liuely image of Euphues. Although there be none so ignorannt that doth not knowe, neither anie so impudent that

will

will not confesse friendship to be the iewel of humane ioy: yet whosoeuer shall see this amitie grounded vppon a little affection, will some coniecture that it will be dissolued vpon a light occasion: as in the sequele of Euphues & Philautus you shall some see, whose hot loue waxed some colde: For as the best wine doth make the sharpest Vineiger, so the deepest loue turneth to the deadliest hate. Who deserued ye most blame in mine opinion is doubtfull, & so difficult, ye I dare not presume to giue verdit. For loue being the cause for which so many mischieses haue bene attempted, I am not yet perswaded whether of them was most to be blamed, but certainly neither of them was blameless. I appeale to your iudgement Gentlemen, not that I thinke anie of you of the like disposition, able to decide the question, but being of deeper discreation then I am, are more fit to debate the quarrel. Though the discourse of their friendship and falling out be somewhat long, yet being somwhat straunge, I hope the delightfulnesse of the one will attenuate the tediousnesse of the other.

Euphues had continuall accesse to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leasure, in these short tearmes vnfolded his minde to him.

Gentleman and friend, the tryall I haue had of thy manners, cutteth off diuers tearmes which to another I would haue vsed in the like matter. And sithens a long discourse argueth follye, and delicate wordes incurre the suspition of flatterie, I am determined to vse neither of them, knowing either of them to breede offence. Hauing with my selfe the force of friendship by the effects, I studyed euer since my first comming to Naples to enter league with such a one, as might direct my steps being a straunger, and resemble my manners being a scholler, the which two qualities as I finde in you able to satisfie my desire, so I hope I shall finde a heart in you, willing to accomplish my request. Which if I may obtaine, assure your selfe

that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Gyſippus, Theſius to his Pyrothus, Scipio to his Lælius, was neuer found more faithful, then Euphues will be to Philautus.

Philautus by how much the leſſe he liked for this diſcourſe, by ſo much the more he liked it, for he ſaw all qualities both of bodie and minde in Euphues, vnto whom he replyed as followeth.

Friend Euphues (for ſo your talke warranteth me to tearme you) I dare neither vſe a long proceſſe, neither a louing ſpeech, leaſt vnwittingly I ſhoulde cauſe you to conuince me of thoſe things which you haue already condempned. And verily I am bold to preſume vpon your curteſie, ſince you your ſelfe haue vſed ſo little curioſitie: perſwading my ſelfe that my ſhort and weake will worke as great an effect in you, as your few words did in me. And ſeeing we reſemble (as you ſay) each other in qualities, it cannot be that ỹ one ſhould differ from the other in curteſie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no arte can vnfolde the entire loue of the heart, I am earneſtly to beſeech you not to meaſure the firmeneſſe of my faith, by the feweneſſe of my wordes, but rather thinke that the ouerflowing waues of good will, leaue no paſſage for many wordes. Triall ſhall proue truſt, here is my hande, my heart, my landes, and my life at thy commaundement. Thou maiſt well perceiue that I did beleeue thee, that ſo ſone I did loue thee: and I hope thou wilt the rather loue me in that I did beleeue thee. Either Euphues and Philautus ſtood in neede of friendſhip, or were ordeined to be friends: vpon ſo ſhort warning to make ſo firme a concluſion, might ſeeme in mine opinion, if it continued, miraculous, if ſhaken off, ridiculous.

But after many imbracings and proteſtations one to an other, they walked to dinner, where they wanted neither meate, neither muſicke, neither mirth other paſtime: and hauing

hauing banquetted, to disgest their swéete confections, they daunced all that after noone, they vsed not onelye one boorde, but one bedde, one booke (if so be it they thought not one too many.) Their friendshippe augmented euerie daie, insomuch that the one coulde not refraine the companie of the other one minute, all things went in common betwéene them, which all men accounted commendable.

Philautus being a Towne borne childe, both for his owne countenaunce, and the great countenaunce which his Father had while he liued, crepte into credite with Don Ferardo, one of the chiefe gouernours of the Citie, who although he had a courtly crewe of Gentlewomen soiourning in his Pallaice, yet his daughter, heire to his whole reuenewes, stained the beautie of them all, whose modest bashfulnesse caused the other to looke wan for enuie, whose Lilly chéekes, dyed with a Vermilion red, made the rest blush for shame. For as the finest Rubie staineth the coulour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned: so this gallant girle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie of them all, and chaunged their coulours. Unto her had Philautus accesse, who wan her by right of loue, and should haue worn her by right of lawe, had not Euphues by straunge destinie, broken the bonds of marriage, and forbidden the banes of matrimonie.

It happened that Don Ferardo had occasion to goe to Venice, about certaine of his owne affaires, leaving his daughter the onely stewarde of his householde, who spared not to feast Philautus her friende, with all kindes of delights and delicates, reseruing onelye her honestie, as the chiefe staye of her honour. Her Father béeing gone, she sent for her friende to Supper, who came not as hee was accustomed solytarilye alone, but accompanyed with his friende Euphues. The Gentlewoman, whether

it were for niceneſſe or for niggardneſſe of courteſie, gaue him ſuch a colde welcome that he repented that hee was come.

Euphues though he knewe himſelfe worthye euerye way to haue a good countenance, yet could he not perceiue her willing any waye to lende him a friendlye looke. Yet leaſt he ſhuld ſeeme to want geſtures, or to be daſhed out of conceite with her coye countenaunce, he addreſſed him to a Gentlewoman called Liuia, vnto whom hee vttered this ſpeach. Faire Lady, if it be the guiſe of Italy, to welcome ſtraungers with ſtraungeneſſe, I muſt needes ſaye the cuſtome is ſtrange, and the countrie barbarous: if the manner of Ladies be to ſalute Gentlemen with coineſſe, then I am inforced to thinke the women woyde of courteſie to vſe ſuch welcome, and the men paſt ſhame that will come. But hereafter, I will either bring a ſtoole on mine arme for an vnbidden gueſt, or a Miſarde on my face, for a ſhameleſſe goſſippe. Liuia replyed:

Sir, our countrie is ciuill, and our Gentlewomen are curteous, but in Naples it is counted a teſt, at euery word to ſay, In faith you are welcome. As ſhe was yet talking Supper was ſet on the boord, then Philautus ſpake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my ſhadow with me (meaning Euphues) knowing that he ſhould be the better welcome for my ſake. Vnto whom the Gentlewoman replyed: Sir, as I neuer when I ſaw you, thought that you came without your ſhadow, ſo now I cannot a little maruaile to ſee you ſo ouer-ſhot in bringing a new ſhadow with you. Euphues though he perceiued hir cop nip, ſeemed not to care for it, but taking her by the hand, ſayd.

Faire Ladie, ſeeing the ſhade doth ſo often ſhield your beautie from the parching Sunne, I hope you will the better eſteeme of the ſhadowe: and by ſo muche the leſſe it ought to be offenſiue, by howe much the leſſe it

is

is able to offende you, and by so much the more you ought to lyke it, by how much the more, you die to lye in it.

Well Gentleman answered Lucilla, in arguing of the shadow, we forgoe the substance: pleaseth it you therfore to sit downe to supper. And so they all sate downe: but Euphues fed of one dish, which was euer before him, the beautie of Lucilla.

Here Euphues at the first sight was so kindled with desire, that almost he was like to burne to coales. Supper being ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue or learning. And although Philautus was requested, yet he poasted it ouer to Euphues, whome he knew most fit for that purpose, Euphues being thus tyed to the stake by their importunate intreatie, began as followeth.

He that worst may, is alway inforced to hold the candle, the weakest must still to the wall, where none will, the Diuell himselfe must beare the Crosse. But were it not Gentlewomen that your lust standes for lawe, I would borrow so much leane, as to resigne my office to one of you, whose experience in loue hath made you learned, and whose learning hath made you so louelye: for me to intreate of the one being a nouice, or to discourse of the other, being a frewant, I may well make you wearie, but neuer the wiser: and giue you occasion rather to laugh at my rashnesse, then to lyke of my reasons: yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindnesse. And since I am at mine owne choyce, either to talke of loue or of learning, I hadde rather for this time be deemed an vnthrifte in reiecting profitte, then a Stoycke in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualyties of the minde, or the com-

compoſition of the man, cauſe women moſt to lyke, or whether beautie or wit moue men moſt to loue. Certes by how much the more the minde is to be preferred before the body, by ſo much the more the graces of the one are to be preferred before the giftes of the other, which if it be ſo, ẏ the contemplation of the inward qualitie ought to be reſpected more then the view of the outward beautie, then doubtleſſe women either do or ſhould loue thoſe beſt, whoſe vertue is beſt, not meaſuring ẏ deformed man with the reformed minde.

The foule Toad hath a faire ſtone in his head: ẏ fine golde is found in the filthie earth: the ſweet kernell lyeth in the hard ſhell: vertue is harboured in the heart of him, that moſt men eſteeme miſhapen. Contrariwiſe, if we reſpect more the outward ſhape then the inwarde habite, good God, into how manie miſchiefes do we fall? Into what blindneſſe are we lead? Do we not commonly ſee that in painted pots is hidden the deadlyeſt poyſon, that in the greeneſt graſſe is the greateſt Serpent? In the cleereſt water, the vglyeſt Toade? Doth not experience teach vs, that in the moſt curious Sepulcher, are incloſed rotten bones? That the Cypres tree beareth a faire leafe but no fruite? That the Eſtridge carrieth faire feathers, but ranke fleſh? How franticke are thoſe louers, which are carried away with the gaye gliſtering of the fine face? the beautie whereof is parched with the ſummers blaze, and chipped with the Winters blaſt: which is of ſo ſhort continuaunce, that it fadeth before one perceiue it flouriſh: of ſo ſmall profite, that it poyſoneth thoſe that poſſeſſe it: of ſo little value with the wiſe, that they account it a delicate baite with a deadly hooke: a ſweete Panther with a deuouring paunch, a ſower poyſon in a ſiluer pot.

Here I could enter into diſcourſe of ſuch fine Dames, as being in loue with their owne lookes, make ſuch courſe accompt of their paſſionate louers: for commonly if they be adorned with beautie, they be ſtraight laced, and made

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so high in the instepp, that they disdaine them most that most desire them. It is a woorld to see the boating of their louers, and their dealing with them, the reueling of whose subtill traines would cause me to shedde teares, and you Gentlewomen to shut your modest eares. Pardon me Gentlewomen, if I vnfold euery wile, and shewe euerye wrinkle of womens disposition.

Two things do they cause their seruants to vow vnto them, secrecie and souraintie: the one to conceale their enticing slights, by the other to assure themselues of their onely seruice. Againe, but hoe there: if I should haue waded any farther, and sounded the depth of their deceipt, I should either haue procured your displeasure, or incurred the suspition of fraud: either armed you to practise the like subtiltie, or accused my selfe of periurie. But I mean not to offend your chaste minde, with the rehersall of their vnchaste maners, whose eares I perceiue to glow, and hearts to be grieued, at that which I haue already vttered: not that amongst you there be any such, but that in your sex there should be any such. Let not Gentlewomen therefore make so much of their painted sheath, let them not be so curious in their owne conceit, or so currish to their loyall louers. When the blacke Crowes foote shall appeare in their eye, or the black Ore tread on their foot, when their beautie shall be like the blasted rose, their wealth wasted, their bodies worne, their faces wrinkeled, their fingers crooked, who will like of thy in their age, who loued me in their youthe? If you wil be cherished when you be old, be curteous while you be young: if you looke for comforte in your hoarie haires, be not coye when you haue your golden locks: if you would be imbraced in the wayning of your beauty, be not fauourish in the waxing of your beautie: if you desire to be kept like the Roses when they haue lost their colour, smell sweete as the Rose doeth in the bud: if you would be tasted for wine, be in the mouth a pleasant Grape: so shall you be cherished for

your courtesie, comforted for your honestie, embraced for your amitie, so shal ye be preferred with the sweete Rose, and drinke with the pleasaunt Wine. Thus farre I am bolde Gentlewomen, to counsell those that be coye, that they weane not the webbe of their owne woe, nor spinne the tyed of their owne thraldome by their owne ouerthwartnes. And seeing we are euen in the bowels of loue, it shal not be amisse to examine whether man or woman be soneste allured, whether be most constant, the male or ♀ female. And in this point, I meane not to be mine owne carner, least I should seeme either to picke a thanke with men, or a quarrell with women. If therefore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sounde, yet affection will shadow it.

Lucilla seeing his pretence, thought to take aduantage of his large proffer, vnto whom the sayd. Gentleman, in mine opinion, women are to be won with euery winde, in whose sex, there is neither force to withstand the assaults of loue, neither constancie to remaine faithfull. And because your discourse hath hetherto bred delight, I am loth to hinder you in the sequele of your deuices. Euphues perceiuing himselfe to be taken napping, answered as followeth.

¶ Mistres Lucilla, if you speake as you thinke, these Gentlewomen present haue lyttle cause to thanke you, if you cause me to commend women, my tale will be accounted a meere trifle, and your words the plaine truth: yet knowing promise to be debt, I will pay it with performance. And I wold the gentlemen here present were as ready to credite my prose, as the Gentlewomen are willing to heare their owne praises: or I as able to ouercome, as Mistresse Lucilla would be content to be ouerthrowen. Howsoeuer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sex strong: if forcible, then is your iudgement feeble: if I

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ſtode truth on my ſide, I hope I ſhall for my wages with the good will of women: if I want praiſe, then Gentlewomen of neceſſitie you muſt yelde to men. But to the matter.

Touching the yelding to loue, albeit their heartes ſeeme tender, yet they harden them like the Stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they bee free from all ſuch cogitations, as may any waye prouoke them to vncleannes, inſomuch as they abhorre the lyght loue of youth, which is grounded vpon luſt, and diſſolued vpon euery light occaſion. When they ſee the folly of men turne to furie, their delyght to doating, their affection to frenſie, when they ſee them as it were pine in pleaſure, & to ware pale through their owne pariſhneſſe, their lyes, their ſeruice, their letters, their labours, their loues, their liues, ſeeme to them to abiure, they harden their hearts againſt ſuch concupiſcence, to the end that they might conuert them from rathneſſe to reaſon: from ſuch leude diſpoſition to honeſt diſcretion. Hereof it commeth that men accuſe women of cruelties, becauſe they themſelues want ciuilitie: they account them full of wyles, in not yelding to their wickednelle: faithles, for reſiſting their filthines. But I had almoſt forgot my ſelfe, you ſhall pardon mee Maiſtres Lucilla for this time, if thus abruptly I finiſh my diſcourſe: it is neither for want of good will, or lacke of praiſe, but that I feele in my ſelfe ſuch an alteration, that I can ſcarce vtter one worde. Ah Euphues, Euphues, the gentlewomen wer ſtroke into ſuch a quandarie with this ſodaine chaunge, that they all chaunged colour. But Euphues taking Philautus by the hand, & giuing the Gentlewomen thanks for their patience, & his repaſt, bade them all farewell, and went immediately to his chamber. But Lucilla, who now began to frie in the flames of loue, all the companie being departed to their lodgings, entered into theſe termes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doth thou take betweene faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little doth thou know the sodain sorow that I sustaine for thy sweete sake, whose wit hath bewitched me, whose rare qualities hath deprived me of mine olde qualitie, whose courteous behauiour without curiositie, whose comely feature without fault, whose filed speach without fraud, hath wrapped me in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to fye to Euphues? Canst thou preferre a straunger, before thy countreyman, a farre before thy companion? Why, Euphues perhappes doeth deserue my loue, but Philautus hath deserued it. Why, Euphues feature is worthy as good as I, but Philautus his faith is worthye a better. I, but the latter loue is most feruent: I, but the first ought to be most faythfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection.

Ah fond wench, doth thou thinke Euphues will beeme the constant to thee, when thou hast bene vnconstant to his friend? Maiest thou that he will haue no mistrust of thy faythfulnesse, when he hath had tryall of thy ficklenesse? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he knowe that the glasse once crazed, will with the least clap be cracked: that the cloth which staineth with milke, will soone lose his colour with Vineger, that the Eagles wing will wast the feather, as well as the Pheenix, as of the Phelaunx: that she that hath bene faithlesse to one, will neuer be faithfull to any. But can Euphues conuince me of flatting, seeing for his sake I brake my fidelytie? Can he condemne me of disloyaltye, when he is the onely cause of my disliking? May he iustly condemne me of fickelnesse, who hath his testimony as tryall of my good will? doth not he remember y the broken bone

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ones set together, is stronger then euer it was? That the greatest blot is taken of with the Pommice? That though the Spider poison the Flie, shee cannot infect the Bee? That although I haue bene light to Philautus, I maye be lowely to Euphues? It is not my desire, but his deserues that moueth my minde to his choyce: neither the want of the lyke good will in Philautus, but the lacke of the like good qualities that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honnie out of the weed, when she espieth the faire flower, flyeth to the sweetest: or as the kinde Spaniell though he hunt after Birds, yet forsakes them to retrieue the Partridge: or as we commonly feede on Beefe hungerly at the first, yet seeing the Quayle more dainetie chaunge our diet. So I, although I loued Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to lyke him better. By so much therefore my chaunge is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be contemned, by howe much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because he is of more vertue. Is not the Emeraulde preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise worthie then Philautus, being more wittie. But fie Lucilla, why doest thou flatter thy selfe in thine owne folly? Canst thou faine Euphues thy friend, whome by thine owne wordes thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest thou account thy selfe easie to be wonne? Diddest not thou condemne them of weakenes? What sounder argument canne be haue against thee then thy owne answere? What better proofe then thine owne speech? What greater tryall then thine owne talke? If thou hast belyed women, he will iudge thee vnkinde: If thou haue reuealed the troth, he must needes thinke thee vnconstant:

if he perceiue thée to be wonne with a Nut, he will imagine that thou wile be lost with an apple, if he finde thée wanton before thou be wed, he will gesse thou wilt be wauering when thou art wedded.

But suppose that Euphues loue thée, that Philautus leaue thée, will thy father (thinkest thou) giue thée libertie to liue after thine owne lust? Will he esteeme him worthie to inherite his possessions, whome he accounteth unworthie to enioye thy person? Is it lyke that he will match thée in marriage with a straunger, with a Grecian, with a meane man? I, but what knoweth my Father whether he be wealthie, whether his reuenewes be able to counteruaile my father landes, whether his birth bée noble, yea, or no? Can anie one make doubt of his gentle blond, that seeth his gentle conditions? Can his honour be called in question, whose honestie is so greate? Is hée to be thought thriftlesse, who in all qualities of the minde is pearlesse? No, no, the tree is knowen by his fruit, the golde by his touch, the sonne by the fire. And as the soft Waxe receiueth whatsoeuer print be in the Seale, and keepeth no other impression: so the tender babe being sealed with his fathers gifts, representeth his Image most lively. But were I once certaine of Euphues his good will, I would not so superstitiously account of my fathers ill will. Time hath weaned me from my mothers teate, and age ridde me from my Fathers correction, when children are in they'r swathe clowtes, then are they subiects to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not fedde with their pappe, I am not to bée led by their perswasions. Let my Father bée what speeches he list, I will followe mine owne lust. Lust Lucilla, what saist thou? No, no: mine owne loue I should haue said, for I am as farre from lust, as I am from reason, and as neere to loue as I am to folly. Then sticke to thy determination, and shew thy selfe what loue can doe, what loue dares doe, what loue hath done. Albeit

I can no waie quench the coales of desire with forgetfulnesse, yet will I rake them vp in the ashes of modestye: seeing I dare not discouer my loue for maidenly shamefastnesse, I will dissemble it till time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shall thinke me his owne, & Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mittigate some part of my martirdome. Shee hauing thus discoursed with her selfe her owne miseries, cast her selfe on the bed, & there let her lye, and retourne we to Euphues, who was so caught in the ginne of folly, that he neither coulde comfort himselfe, nor durst acquaint his friend, suspecting that which in deede was true, that Philautus was corinall with him, and cokmate with Lucilla. Amidst therefore these his extremities, betweene hope and feare, he vttered these or the like speaches.

What is he Euphues, that knowing thy wit and seeing thy folly, but will rather punish thy lewdnesse, then pitie thy beastlinesse? Was there euer ante so fickle, so soone to be allured, euer ante so faithlesse to deceiue his friend? euer ante so foolish to bathe himselfe in his owne misfortune? Too true it is that as the Sea crab I wimmeth alwaies against the streame: so wit alwaies striueth against wisdome: And as the Bee is oftentimes hurt with his owne honnie, so is wit not seldome plagued with his owne conceit.

O ye Gods, haue ye ordeined for euerie maladie a medicine, for euerie sore a salue, for euerie paine a playster: leauing onely loue remedielesse? Did ye deeme no man so mad to be entangled with desire, or thought ye them worthie to be tormented that were so milled? haue ye dealte more fauourably with brute beasts, then with reasonable creatures.

The filthy Sow when she is sicke eateth the Sea crab and is immediatly recured: The Tortoise hauing tasted

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the Viper lucketh Origanum, and is quickly reuiued: the Beare readie to pine ſycketh by the Ants, and is recouered: the Dogge hauing ſurfetted, to procure his vomit, eateth graſſe and findeth remedie: the Hart being pearced with the dart, runneth out of hand to ẏ hearbe Dictanũ, & is healed. And can men by no hearbe, by no art, by no way procure a remedie for the impatient diſeaſe of loue? Ah well I perceiue that Loue is not vnlyke the Figge tree, whoſe fruit is ſ weet, whoſe rote is more bitter then the claw of a Bitter: or like the apple in Perſia, whoſe bloſſome ſauoureth like Honnie, whoſe budde is more ſowre then Gall.

But O impietie, O broad blaſphemie againſt the heauens. Wilt thou be ſo impudent Euphues, to accuſe the Gods of iniquitie? No fond fole, no. Neyther is it forbidden vs by the Gods to loue, by whoſe diuine prouidence we are permitted to liue: neyther doe we want remedyes to recure our maledies, but reaſon to vſe the meanes. But why goe I about to hinder the courſe of loue, with the diſcourſe of lawe? Haſt thou not read Euphues, that hée that loppeth the Vine cauſeth it to ſpread fairer? that he that ſtoppeth the ſtreame, cauſeth it to ſwel higher? that he that caſteth water in the fire at ẏ Smithes forge, maketh it to flame fiercer? Euen ſo he that ſeeketh by counſaile to moderate his ouerlaſhing affections, encreaſeth his owne miſfortune. Ah my Lucilla, would thou were either leſſe faire, or I more fortunate: either I wiſer, or thou milder: either I would I were out of this mad mode, either I would we were both of one minde. But how ſhould ſhe be perſwaded of my loialtie, that yet had neuer one ſimple proofe of my loue? Will ſhée not rather imagine me to be entangled with her beautie, then with her vertue. That my fancie being ſo lewdly chayned at the firſt, will be lightly chaunged at the laſt: that nothing violent can bée permanent. Yes, yes, ſhée muſt nedes coniecture ſo, although it bée nothing ſo: for by

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how much the more my affection commeth on the sodaine, by so much the lesse will she thinke it certaine. The rat-ling thunderbolt hath but his clap, the lightening but his flash, and as they both come in a moment, so doe they both end in a minute.

I, but Euphues, hath shee not heard also that the drie touchwood is kindled with Lime? that the greatest Mush-rumpe groweth in one night? that the fire quickly burneth the flaxe? that loue easily entereth into the sharpe wit without resistance, and is harboured there without repentaunce.

If therefore the Gods haue endewed her with as much bountie as beautie, if she haue no lesse wit then she hath comelinesse: certes she will neither conceiue vnsitterly of my sodaine suite, neither be coie to receiue me into her seruice, neither suspect me of lightnesse in yelding so lightly, neither reiect me disdainefully for louing so hastely? Shall I not then hazard my life to obtaine my loue? and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendshippe can haue no shew: As Philautus brought me for his shadow the last supper, so will I vse him for my shadowe, till I haue gayned his Saint. And canst thou write be false to him that is faithfull to thee? Shall his curtesie be cause of thy cruel-tie? Wilt thou violate the league of faith, to inherite the lande of folly? Shall affection be of more force then friend-shippe, loue then lawe, lust then loyaltie? Knowest thou not, that he that loseth his honestie hath nothing else to lose.

Tush the case is light, where reason taketh place: to loue and to line well is not graunted to Iupiter. Who so is blinded with the cauls of beautie, discerneth no co-lour of honestie? Did not Giges cut Candaules a coate by his owne measure? Did not Paris, though hee were a welcome guest to Menelaus, serue his boast a slipperie prancke? If Philautus had loued Lucilla, he would neuer

haue suffered Euphues to haue sene her. Is it not the pray that entiseth the theefe to rifle? Is it not the pleasant bait that causeth the greedie fish to bite? Is it not a bye woord amongst vs, that gold maketh an honest man an ill man? Did Philautus account Euphues so simple to decypher beautie, or so superstitious, not to desire it? Did he deeme him a saint in reiecting fancie, or a sot in not discerning? Thought he him a Stoike that he would not be moued, or a stocke that he could not.

Well, well, sæing the wound that bleedeth inwardly is most daungerous, that the fire kepte close burneth most furious, that the Ouen dampned vp baketh sweete, that sores hauing no vent fester secretly, it is high time to vnfolde my secrete loue to my secret friende. Let Philautus behaue himselfe neuer so craftely, he shall knowe that it must be a wily Mouse that shall breede in the Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely with blood, would I had sipped of that riuer in Caria, which tourneth those that drinke of it to stones. If thine eares be annointed with the Oile of Syria, that bereaueth hearing, would mine eyes had bene rubbed with the sirrop of the Cedar tree, which taketh awaie sight.

If Lucilla be so prowde to disdaine poore Euphues, would Euphues were so happye to denie Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome foretelleth my colde suite, I, but her priuie glaunces signifie some good fortune. Fie fonde fole Euphues, why goest thou about to alleadge those thinges to cut off thy hope, which she perhaps would neuer haue founde, or to comfort my selfe with those reasons which shee neuer meaneth to propose. Truth it were no loue if it were certaine, and a small conquest it is to ouerthrowe those that neuer resisteth.

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In battailes there ought to be a doubtfull fight, and a deſperate ende, in pleading, a difficult enteraunce, and a defuſed determination, in loue a lyfe without hope, and a death without feare. Fire commeth out of the hardeſt Flint with the Steele, Oyle out of the drieſt Jeat by the fire, loue out of the ſtonieſt heart by faith, by truſt, by time. Had Tarquinus uſed his loue with colours of countenaunce, Lucretia woulde either with ſome pittie haue ſaued, or with ſome perſwaſion haue ſtayed her death. It was the heate of his luſt that made her haſt to ende her lyfe, wherefore loue in neither reſpecte is to be condempned, but ſhe of raſhneſſe to attempt a Ladies furtouſly, and he of rigour to puniſh his folly in her owne fleſh, a fact (in mine opinion) more worthie the name of cruelty, then chaſtitie, and fitter for a monſter in the Deſartes, then a Matrone of Rome: Penelope no leſſe conſtaunt then ſhee yet more wiſe, woulde bee wearye to vnweaue that in the night, ſhee ſpunne in the daye, if Vlyſſes hadde not come home the ſooner. There is no woman Euphues, but ſhee will yelde in time, bee not therefore diſmayed eyther with highe lokes or froward wordes.

Euphues hauing thus talked with himſelfe, Philautus entered the chamber, and finding him ſo worne & waſted with continuall mourning, neither ioying in his meate, nor reioyſing in his friends, with watrie eyes uttered this ſpeach.

FRiende and Fellowe, as I am not ignorannt of thy preſent weakneſſe, ſo I am not priuie of the cauſe: and although I ſuſpect manye things, yet canne I aſſure my ſelfe of no one thing. Therfore my good Euphues, for theſe doubts and dumpes of mine, either remoue the cauſe, or reueale it. Thou haſt hetherto found me a thankfull companion in thy mirth, and nowe ſhalt thou finde me as carefull with thee in thy moane. If altogether

thou maiſt not be cured, yet maiſt thou be comforted. If there bee anie thing that either by my friendes maye bee procured, or by my life attained, I may eyther heale thee in part, or helpe thee in all, I proteſt to thee by the name of a friend, that it ſhal rather be gotten with the loſſe of my bodie, then loſt by getting a kingdome.

Thou haſt tried me, therefore truſt me: thou haſt truſted me in many thinges, therefore trie mee in this one thing. I neuer yet failed, and now I will not faint. Bee bolde to ſpeake & blush not: thy ſore is not ſo angrie, but I can can ſalue it, thy wound not ſo deepe, but I can ſearche it, thy griefe not ſo ſore but I canne eaſe it. If it bee ripe, it ſhall be launced, if it be broken, it ſhall be tainted, be it neuer ſo deſperate, it ſhall be cured. Riſe therefore Euphues, and take heart at graſſe, younger thou ſhalt neuer bee: pincke vp thy ſtomacke, if loue haue ſtong thee, it ſhall not ſtiffle thee. Though thou bee enamoured of ſome Ladie, thou ſhalt not be inchaunted. They that begine to pine of a conſumption, without delaie preſerue themſelues with cullices: he that feeleth his ſtomake inflamed with heate, coleth it eſtſones with conſerues: delaies breed danger, nothing ſo perillous as procraſtination. Euphues hearing this comfort and friendly counſaile, diſſembled his ſorrowing heart with a ſmiling face, and anſwering him forthwith as followeth.

True it is Philautus that he which toucheth the Nettle tenderlye is ſoneſt ſtong: that the Flye which playeth in the fire is ſinged in the flame, that he that daliyeth with women is drawen to his woe. And as the Adamant draweth the heanie yron, the Harpe the fleete Dolphin: ſo beautie allureth the chaſt minde to lone, and the wiſeſt wit to luſt: The example whereof I wouldo it were no leſſe profitable, then the experience to me is lyke to bee perillous. The Vine watered with Wine, is ſone withered: the bloſſome in the fatteſt grounde is quickelye blaſted: the Goate the fatter ſhee is, the

leſſe

leſſe fertile ſhe is: yea, man the more wittie he is, the leſſe happye he is. So it is Philautus (for why ſhoulde I conceale it from thee, of whome I am to take counſayle) that ſince my laſt and firſt being with thee at the houſe of Ferardo, I haue felt ſuch a furious battaile in mine own bodie, as if it be not ſpedely repreſſed by pollicie, it will carrie my minde (the Graund Captaine in this fight) into endleſſe captiuitie. Ah Liuia. Liuia! Thy courtly grace without reyneſſe, thy blazing beautie without blemmiſh, thy courteous demeanour without curioſitie, thy ſweete ſpeach ſauoured with wit, thy comelye mirth tempered with modeſtie, thy chaſt lookes yet louely, thy ſharpe taunts, yet pleaſant: haue giuen me ſuch a check, that ſure I am, at the nexte diſh of thy vertues, I ſhall take thee mate, and taking it not of a patone but of a Prince, the loſſe is to be accounted the leſſe. And though they bee commonly in a great choller that receiue the mate, yet would I willingly take euery minute ten mates, to enioy Liuia for my louing mate. Doubtleſſe, if euer ſhe her ſelfe haue bene ſcorched with the flames of deſire, ſhe will be ready to quench the coales with courteſie in an other: if euer ſhe haue bene attached of loue, ſhe will reſcue him that is drenched in deſire: if euer ſhe haue bene taken with the feauer of fancie, ſhe will help his ague, who by a quotidian fit is conuerted to phrenſie: neither can there bee vnder ſo delicate a diew lodged deceit, neither in ſo beautifull a molde, a malitious minde. True it is, that the diſpoſition of the minde, followeth the compoſition of the bodye: how then can ſhe be in minde anye waye imperfect, who in body is perfect euery way: I know my ſucces will be good, but I knowe not how to haue acceſſe to my Goddes: neither do I want courage to diſcouer my loue to my friend, but ſome colour to cloake my comming to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other parts of Italy, then it behoueth me to walke circumſpectly, and to forge ſome cauſe for

mine often comming. If therefore Philautus, thou canst let but this feather to mine arrow, thou shalt see me shote so neere, that thou wilt account me for a cunning Archer. And verely if I had not loued thee well, I would haue swallowed mine owne sorrow in silence, knowing that in Loue nothing is so daungerous, as to participate the meanes thereof to another, and that two may keepe counsayle if one be away. I am therefore inforced perforce to challenge that curtesie at thy hands, which earst thou didst promise with thy heart: the performaunce whereof, shall binde me to Philautus, and proue thee faithfull to Euphues. Now, if thy cunning be aunswerable to my good will, practise some pleasaunt conceit vpon thy poore patient, one dram of Ouids Art, some of Tibullis drogges, one of Propertius pilles, which maye cause me either to purge my new disease, or recouer my hoped desire. But I feare me, where so straunge a sickenesse is to bee recured of so vnskilfull a Phisition, that either thou wilt bee too bolde to practise, or my body too weake to purge. But seeing a desperate disease is to bee committed to a desperate Doctor, I will follow thy counsayle and become thy cure, desiring thee to be as wise in ministring thy Phisicke, as I haue bene willing to put my lyfe into thy handes.

Philautus thinking all to be golde that glittered, & all to be gospell that Euphues vttered, aunswered his forged glose, with this feiendly close.

In that thou hast made me priuie to thy purpose, I will not conceale my practise: in so thou craueste my aide, assure thy selfe, I will be the finger next thy thombe: insomuch as thou shalt neuer repent thee, of the one or the other, for perswade thy selfe, that thou shalt finde Philautus during life, ready to comforte thee in thy misfortunes, and succour thee in thy necessitie. Concerning Liuia, though shee bee fayre, yet is shee not so amiable as my Lucilla, whose seruaunt I haue bene the tearme of three

yeares:

yeares: but least comparisons should seeme odious, chiefly where both the parties be without comparison, I will omit that, and seeing that we had both rather bee talking with them, then tatling of them, we will immediately goe to them. And truly Euphues, I am not a little glad, that I shall haue thee not onely a comforte in my life, but also a companion in my loue: as thou hast bene wise in thy choyce, so I hope thou shalt be fortunate in thy chaunce. Liuia is a wenche of more wit then beautie, Lucilla of more beautie then witte, both of more honestie then honour, and yet both of such honour, as in all Naples, there is not one in birth to be compared vnto any of them: how much therefore haue we to reioyce in our choyce. Touching our accesse, be thou secure, I shill clappe Ferardo in the mouth with some conceit, and fill his old head so full of newfables, that thou shalt rather be earnestly intreated to repayre to his house, then suill intreated to leaue it. As olde men are verye suspitious to mistrust euerye thing, so are they very credulous to beleeue any thing, the blinde man doth eate many a flye: yea, but saide Euphues, take heede my Philautus, that thou thy selfe swallowe not a Gudgen, which woord Philautus did not marke, vntill he had almost digested it. But said Euphues, let vs go deuoutly to the shrine of our Saintes, there to offer our deuotion: for my bookes teach me, that such a wounde must be healed where it was first hurte, and for this disease we will vse a common remedy, but yet comfortable. The eye that blinded thee, shall make thee see, the Scorpion that stung thee shal heale thee, a sharp sore hath a short cure, let vs go: to the which Euphues consented willingly, smiling to himselfe, to see how he had brought Philautus into a foles Paradice.

Heere you may see Gentlemen, the falshode in fellowshippe, the fraude in friendshippe, the paynted sheathe with the leaden Dagger, the faire woordes that make fooles faine: but I will not trouble you with superfluous

addition

addition, vnto whom I feare me I haue ben tedious with the bare discourse of this rude historie.

Philautus and Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Liuia, accompanyed with other Gentlewomen, neyther béeing idle, nor well imployed, but playing at Cardes. But when Lucilla behelde Euphues, shée coulde scarcely contayne her selfe from imbracing him, had not womanlye shamefastnesse, and Philautus his presence, staied her wisdome.

Euphues on the other side, was fallen into suche a Traunce, that hée hadde not the power eyther to succour himselfe, or salute the Gentlewomen. At the last, Lucilla beganne as one that best might be bolde, on this manner.

Gentlemen, although your long absence, gaue me occsion to thinke you disliked your last entertainement, yet your comming at the last, hath cut off my former suspition: and by so much the more you are welcome, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) wer the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as women are wont for things that lyke them) to haue an ende thereof. Vnto whom Philautus replyed, as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for héere so earnestly of anye as of himselfe, whether it might be to renew his talke, or recant his sayings I cannot tell. Euphues taking the tale out of Philautus mouth, auns wered. Mistres Lucilla, to recant verities were heresie, and to renew the prayses of women, flatterie: the onely cause I wished my selfe héere, was to giue thankes for so good entertainment, the which I could no waies deserue, & to bréede a greater acquaintaunce

tannce if it might be to make amendes. Lucilla inflamed with his presence sayd: May Euphues, you shall not escape so, for if my courtesie as you say, were the cause of your comming, let it also be the occasion of the ending your former discourse, otherwise I shal think your prose naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaunde, addressed himself to a farther conclusion, who seing all the Gentlewomen readye to giue him the hearing, proceeded as followeth.

I have not yet forgotten, that my last talke with these Gentlewomen, tended to their praises, and therefore the ende must tye vppe the full prose: otherwise, I should set vpwne Venus shadow without the lively substaunce.

As there is no one thing which can be reckoned, eyther concerning love or loyaltie, wherein women do not excell men, yet in fervencie above all others, they so farre exceede, that men are lyker to mervaple at them, then to imitate them, and readier to laugh at their vertues, then emulate them. For, as they be hard to be won, without tryall of great faith: so are they hard to be lost, without great cause of fickleneste. It is longe before the colde water fethe, yet being once hotte, it is long before it be cooled: it is long before Valte come to his saltenesse, but being once seasoned, it never loseth his sauour.

I, for mine owne parte, am brought into a Paradise, by the onely imagination of womens vertues: and were I perswaded, that all the Divells in Hell were women, I would never live devoutly to inherit heaven: for if they were all Saints in heaven, I would live more strictlye, for feare of Hell. What could Adam have done in his Paradise before his fal, without a woman: or how could he have risen againe after his fall, without a woman? Artificers are wont in their last works to excell themselues,

yea, God when hee hadde made all things, at the laſt made man as moſt perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expreſſe image of Eternitie, the lively picture of Nature, the onely ſtæle glaſſe for man to behold his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull, than men? Are not men ſo bewitched with their qualities, that they become mad for loue, and women ſo wiſe that they doo deteſt luſt.

I am entered into ſo large a fielde, that I ſhall ſooner want time then praiſe, and ſo cloye you with varietie of phraſes, that I feare me I am like to infect women with pride, which yet they haue not, and men with ſpite, which yet I would not. For as the horſe, if he knewe his owne ſtrength, were no wayes to be bridled, or the Unicorne his owne vertue, were neuer to be caught: ſo women if they knewe what excellencie were in them, I feare me men ſhould neuer winne them to their willes, or weane them from their minde.

Lucilla beganne to ſmile, ſaying: in faith Euphues, I would haue you ſtaye there, for as the Sunne, when hee is at the higheſt, beginneth to goe downe: ſo when the praiſes of women are at the beſt, if you leaue not, they will beginne to faile. But Euphues (being rapt with the light of his Saint) aunſwered, no, no, Lucilla. But whileſt he was yet ſpeaking, Ferardo entered, whome they all dutifully welcommed home, who rounding Philautus in the eare, deſired him to accompany him immediately without farther pawſing, proteſting it ſhoulde bee as well for this preferment, as for his owne profite. Philautus conſenting, Ferardo ſayde vnto his Daughter.

Lucilla, the vrgent affaires I haue in hande, will ſcarce ſuffer mee to tarrie with you one houre, yet my returne I hope will be ſo ſhort, that my abſence ſhall not

breede thy sorrowe: in the meane season I committe all things into thy custodie, wishing thee to vse thy accustomable courtesie. And seeing I must take Philautus with me, I will be so bold to craue you gentleman (his friend) to supply his roome, desiring you to take this hastie warning for a heartye welcome, and so to spende this time of mine absence in honest mirth. And thus I leaue you.

Philautus knewe well the cause of this sodayne departure, which was to redeeme certayne Landes that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition, had before time promised him his daughter in marriage. But retourne we to Euphues.

Euphues was surprised with such increadible ioye at this straunge euent, that he had almost sounded, for seeing his coriual to be departed, & Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla. Whom finding in place conuenient without company, with a bolde courage and comely gesture, he began to assaye her in this sort.

Gentlewoman, my acquaintance being so little, I am afraide my credite will be lesse, for that they commonly are soonest beleeued that are best beloued, and they lyked best, whome wee haue knowen longest, neuertheless the noble minde suspecteth no guile without cause, neither condemneth anye without proofe: hauing therefore notice of your heroycall heart, I am the better perswaded of my good happe. So it is Lucilla, that comming to Naples but to fetch fire, as the bye word is, not to make my place of abode, I haue found such flames, that I can neither quench them with the water of free will, neither coole them with wisedome. For as the Hop, the poale being neuer so high, groweth to the ende, or as ẏ dry Beech kindled at the roote, neuer leaueth vntil it come at the top:

or as one droppe of poyson dispearseth it selfe into euery veyne, so affection hauing caught holde of my heart, and the sparkles of loue kindeled my Liuer, will sodainelye, though secretly, flame vp into my heade, and spreade it selfe into euerye sinnewe. If it is your beautie (pardon my abrupte boldnesse) Ladye, that hath taken euerye parte of mee prisoner, and brought mee vnto this deepe distresse: but seeing women when one prayeth them for theyr desertes, deeme that he flattereth them to obtayne his desire, I am heere present to yelde my selfe to suche tryall, as your courtesie in this behalfe shall require.

Yet will you commonly obiect this to such as serue you, and starue to winne your good will, that hot loue is soone colde: that the Bauin though it bourne bright, is but a blaze: that scalding water if it stande a while, tourneth almost to Ice: that Pepper, though it bee hotte in the mouth, is colde in the Maw: that the faith of men, though it frye in their words, it freeseth in their workes: which things (Lucilla) albeit they be sufficient to reproue the lyghtnesse of some one, yet can they not conuince euerye one of lewdnesse: neither ought the constancie of all, to be brought in question through the subtiltie of a fewe.

For although the Worme entereth almost into euerye wood, yet he eateth not the Cedar tree. Though the stone Cylindrus at euerye Thunder clappe, rowle from the hil, yet the pure flinte stone mounteth at the noise: though the rust frette the hardest steele, yet doth it not eate into the Emeraulde: though Polypus chaunge his hiewe, yet the Salamander keepeth his colour: though Proteus transforme himselfe into euery shape, yet Pigmalion retayneth his olde forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Cressida: though others seeme counterfait in theyr deedes, yet Lucilla perswade your selfe, that Euphues will bee alwayes currant in his dealings. But as the true golde is tryed by the touche, and the pure flinte by the stroake of the yron:

so

so the loyall heart of the faithfull louer, is knowen by the triall of his Ladie: of the which triall (Lucilla) if you shall account Euphues worthie, assure your selfe he will be as readie to offer himselfe a Sacrifice for your sweete sake, as your selfe shall be willing to imploie him in your service. Neither doth he desire to be trusted ante waie, vntill he shall be tryed euerie waie: neither doth he craue credit at the first, but a good countenaunce, tyll time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldened by your exceeding curtesie: I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendly an aunswere, as I may receiue comfort, and you commendation.

Lucilla although she were contented to heare this desired discourse, yet did she seeme to be somewhat displeased. And truely I know not whether it be peculiar to that sexe to dissemble with those whome they most desire, or whether by craft they haue learned outwardlye to loath that, which inwardly they most loue: yet wisely did shee cast this in her head, that if she shoulde yeelde at the first assault, he would thinke her a light housewife: if she should reiect him scornefully, a verie haggarde: minding therefore that he should neither take holde of her promise, neyther vnkindnesse of her preciseneſſe, shee fedde him indifferently, with hope and dispayre, reason and affection, lyfe and death. Yet in the ende arguing wittilye vppon certaine questions, they fell to such agreement, as poore Philautus would not haue agreed vnto if he had beene present, yet alwayes keeping her bodie vndefiled. And thus she replied.

GEntleman, as you maye suspect me of idleneſſe in giuing eare to your talke, so maye you conuince mee of lightneſſe in aunswering such toyes: certes as you haue made mine eares glowe at the rehearsall of your loue, so

haue you galled my heart, with the remembraunce of your follie. Though you came to Naples as a straunger, yet were you welcome to my Fathers house as a friend: And can you then so much transgresse the bondes of honour (I will not say of honestie) as to solicite a sute more sharpe to me then death? I haue hetherto God be thanked liued without suspition of lewdnesse, and shall I nowe incurre the daunger of sensuall libertie? What hope can you haue to obtaine my loue, seeing yet I coulde neuer affoorde you a good loke? Doe you therefore thinke me easily entised to the bent of your bowe, because I was easily entreated to listen to your late discourse? Or seeing mee (as finely you glose) to excell all other in beautie, did yee deeme that I would exceede all other in beastlinesse? But yet I am not angrie Euphues, but in an agonie: For who is shee that will fret or fume with one that loueth her, if this loue to delude me be not dissembled. It is that which causeth me most to feare, not that my beautie is vnknowen to my selfe, but that commonlye wee poore wenches are deluded through light beleefe, and ye men are naturally enclined craftely to leade your lyfe. When the Fox preacheth, the Geese perish. The Crocodile throweth greatest treason vnder most pittifull teares: in a killing mouth there lyeth a gauling minde. You haue made so large proffer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honestie, you would inueigle me to shake handes with chastitie. But certes I will eyther leade a virgins lyfe in earth, (though I leade Apes in hell) or else followe thee rather then thy giftes: yet am neither so precise to refuse thy proffer, neyther so peeuish to disdaine thy good will: so excellent alwayes are the giftes which are made acceptable by the vertue of the giuer. I did at the first entrance discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blushe for shame, and to loke wayne for feare, least they shoulde

be

be perceiued of anie. These subtill shiftes, these painted practises (if I were to be wonne) would some weane me from the teate of Vesta, to the toyes of Venus. Besides this, thy comely grace, thy rare qualities, thy exquisite perfection, were able to moue a minde halfe mortified to transgresse the bonds of maidenly modestie. But God shield Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state thereof to a straunger. Learne thou by me Euphues, to despise those things that be amiable, to forgo delightfull practises, beleeue me it is pietie to abstaine from pleasure.

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me, neither discernest thou more then other, but darest more then anie, neyther hast thou more arte to discouer thy meaning, but more heart to open thy minde. But thou preferrest me before thy lands, thy liuings, thy life: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole e onely souereigntie of thy seruice: Truely I were verie cruell and hard hearted if I should not loue thee: hard hearted albeit I am not, but truly loue thee I cannot, whom I doubt to be my louer.

Moreouer, I haue not bene vsed to the Court of Cupide, wherein there be more sights then there bee Hares in Athon, then Bees in Hybla, then starres in heauen. Besides this, the common people here in Naples, are not onely both verie suspitious of other mens matters and manners, but also verie iealous ouer others mens children and maidens, either therefore dissemble thy fancie, or desist from thy follie.

But why shouldest thou desist from the one, saying thou canst cunningly dissemble the other. My father is nowe gone to Venice, and as I am vncertaine of his retourne, so am I not priuie to the cause of his trauaile: But yet he is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that kings haue long armes

and

and Rulers large reaches? neyther let this comfort thee, that at his departure hee deputed thee in Philautus place. Although my face cause him to mistrust my loyaltie, yet my faith enforceth him to giue me this libertie: though he be suspitious of my faire hiewe, yet is he secure of my firme honestie.

But alasse Euphues, what truth canne there founde in a traueiler? what trust in a straunger? whose wordes and bodyes both watch but for a winde, whose fete are euer fleeting, whose faith plighted on the shoare is tourned to periurie, when they hoyst Saile. Who more traiterous to Phillis then Demophoon? yet he a trauailer. Who more periured to Dido then Aeneas? and hee a straunger: both these Queenes, both they Captiues. Who more false to Ariadne then Theseus? yet he a Sailer. Who more fickle to Medea then Iason? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promises. Is it then likely that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the inuective, (I cannot otherwise tearme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadly hooke, and a sweete poyson in a painted pot. Canst thou then be so vnwise to swallowe the baite which will breede thy bane? to swill the drinke that will expire thy date? to desire the wight that will worke thy death? But it may be that with the Scorpion thou canst feede on the earth, or with the Quaile and Roebucke, be fat with poison: or with beautie liue in all bracherie. I feare me thou hast the stone Continens about thee, which is named of the contrarie, that though thou pretend faith in thy wordes, thou deuisest fraud in thy heart: and though thou seeme to preferre loue, thou art inflamed with lust. And what for that? Though thou haue eaten the seedes of Nackat which breede incontinencie, yet haue I chewed the leafe Crelle, which maintaineth modestie.

Though

Though thou beare in thy bosome the hearbe Araxa, most noisome to virginitie, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastitie, You maye Gentlemen account mée for a colde Prophet, thus hastelye to diuine of your disposition: pardon mée Euphues, if in loue I cast beyond the Moone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dreade the fire, yet the scorching of others in the flames of fancie, warneth mée to beware: Though as yet I neuer tryed anie faythlesse, whereby I shoulde be fearefull, yet haue I read of many that haue bene periured, which causeth mée to bée carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vpon probabilities. Alasse wée silly soules which haue neyther wit to decypher the wiles of men, nor wis dome to dissemble our affection, neither craft to traine in young louers, neither courage to withstande their incounters, neither discretion to discerne their doubling, neither harde heartes to reiect their complaints: we I saye, are soone entised, being by nature simple, and easily intangled, being apt to receiue the impression of loue.

But alasse it is both common and lamentable, to beholde simplicitie intrapped in subtiltie, and those that haue most might to be infected with most mallice. The Spider weaueth the fine web to hang the Flie, the wolfe weareth a faire face to deuoure the Lambe, the Merlin striketh at the Partridge, the Eagle often snappeth at the Flie: men are alwaies laying baites for women, which are the weaker vessells: but as yet I could neuer heare man by such snares to entrap man: For true it is that men themselues haue by vse obserued, that it must be a hard winter when one woulfe eateth another.

I haue read, that the Bull béeing tyed to the Figge trée, looseth his strength, that the whole heard of Deere stande at the gaze if they smell of a s wéet Applē: that the

Dolphin by the sounde of Musicke is brought to the shoare. And then no meruayle it is, that if the fierce Bull bée tamed with the Figge trée, if that women bée ing as weake as shæpe, bæ ouercome with a Figge; if the wilde Deare bæ caught with an Apple, that the tame Damosell is wonne with a Blossome: if the fleete Dolphin bée allured with harmonie, that women bée entangled with the melodie of mens spæch, faire promises, and solempne protestations. But follye it were for mée to marke their mischiefes, sith I am neither able, neither they willing to amend their manners: it becommeth mæ rather to shew what our sexe should doe, then to open what yours doth.

And sæing I cannot by reason restraine your importunate sute, I will by rigour done on my selfe, cause you to refraine the meanes. I woulde to God Ferardo were in this point lyke to Lysander, which woulde not suffer his daughters to weare gorgeous apparell, saying it woulde rather make them common then comely. I would it were in Naples a lawe, which was a custome in Aegypt, that women shoulde alwayes goe bare foote, to the intent they might kæpe themselues alwaies at home, that they should be euer like to the Snaile, which hath euer his house on his head. I meane so to mortifie my selfe, that in stæde of silkes I will weare Sackcloth: for Owches and Bracelets, Lære and Caddis: for the Lute, vse the Distaffe: for the Penne, the Nædle: for Louers Sonettes, Dauids Psalmes.

But yet I am not so senceleſſe altogether to reiecte your seruice: which if I were certainely assured to procéede of a simple minde, it shoulde not receiue so simple a reward. And what greater tryall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a tryall. I but in the coldest Flint there is hot fire, the Bée that hath honnie in her mouth, hath a sting in her taile: the Trée that beareth the swætest fruite, hath a

sower

lower sappe: yea, the wordes of men, though they seeme smooth as Oile, yet their hearts are as crooked as the stalke of Iuye, I woulde not Euphues that thou shouldest condempne me of rigour, in that I seeke to asswage thy follie by reason: but take this by the waie, that although as yet I am disposed to lyke of none, yet whensoeuer I shal loue anie, I will not forget thée in the meane season account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a colde shiuering, to heare this new kind of kindnesse: such sweet meate, such sower sauce, such faire wordes, such faint promises: such hot loue, such colde desire: such certaine hope, such sodaine chaunge, and stood like one that had looked on Medusies head, and so had beene turned into a stone.

Lucilla seeing him in this pittifull plight, and fearing bee woulde take flande if the Lure were not cast out, toke him by the hande, and wringing him softlye, with a smiling countenaunce beganne thus to comfort him.

Ye thinke Euphues chaunging so your colour vpon the sodaine, you will soone chaunge your coppie: is your minde on your meate? a pennie for your thought.

Mistres (quoth hée) if you woulde buye all my thoughts at that price, I should neuer be wearie of thinking, but seeing it is so deare, reade it and take it for nothing.

It seemes to me (sayde shee) that you are in some browne studie what colours you might best weare for your Ladie.

Indeede Lucilla you tewell shrewdly at my thought, by the aime of your owne imagination, for you haue giuen vnto me a true louers knot, brought of chaungeable Silke, and you deeme that I am deuising howe I might haue my colours chaungeable also, that they might agree: But let this with such toyes and deuises passe, if it

pleaſe you to commaund me anie ſeruice, I am here ready to attend your pleaſure. No ſeruice Euphues, but that you kepe ſilence vntill I haue vttered my minde: and ſecrecie when I haue vnfolded my meaning.

If I ſhould offend in the one I were to bold, if in the other to beaſtly.

Well then Euphues (ſayd ſhe) ſo it is, that for the hope that I conceiue of thy loyaltye, and the happie ſucceſſe that is like to enſue of this our loue, I am content to yelde the the place in my heart which thou deſireſt and deſerueſt aboue all other, which conſent in me if it maye anie wayes bringe thy contentation, ſure I am that it will euerie waie worke my comfort. But as eyther thou tendereſt mine honour or thine owne ſafetie, vſe ſuch ſecrecie in this matter, that my Father haue no inkling hereof before I haue framed his minde fit for our purpoſe. And though women haue ſmall force to ouercome men by reaſon, yet haue they good fortune to vndermine them by politicie. The ſoft dropes of raine pearce the harde Marble, many ſtrokes ouerthrow the talleſt Oake, a litle woman in time may make ſuch a breach into a mannes heart, as her teares may enter without reſiſtance: the doubt not but I will ſo vndermine mine olde Father, as quickly I will inioy my new friend. Tully Philautus was liked for fashion ſake, but neuer loued for fancies ſake: and this I vow by the faith of a virgin, and by the loue I beare the (for greater bands to confirme my vowe I haue not) that my father ſhall ſooner martir me in the fire, then marrie me to Philautus.

No, no, Euphues, thou onely haſt wonne me by loue, and ſhalt only weare me by law, I force not Philautus his furie, ſo I may haue Euphues his friendſhip, neither will I preferre his poſſeſſions before thy perſon, neither eſteeme better of his landes then of thy loue. Ferardo ſhall ſooner diſherit me of my patrimonie, then diſhonour me in breaking my promiſe.

It is not his great mannors, but thy good maners, that shal make my mariage. In token of which my sincere affection, I giue thee my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues anſwered in this manner.

If my tongue were able to vtter the loues that my heart hath conceyued, I feare me though I bee well beloued, yet should I hardly be beleeued. Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthinesse before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue before thine owne life? How might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I finde it nowe for a setled truth, which earst I accounted for a vayne talke, that the Purple dye will neuer staine, that the pure Christ will neuer loose his fauour, that the greene Lawrell will neuer chaunge his colour, that beautie can neuer be blotted with discourtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vndertake any exployte be it neuer so daungerous, to hazard himselfe in any enterprise, be it neuer so desperate. As they were thus pleasauntly conferring the one with the other, Liuia (whome Euphues made his stale) entered into the Parlour, vnto whome Lucilla spake in these tearmes.

Dost thou not laugh Liuia, to see my Ghostlye father keepe me here so long at Chrisse? Trulye (aunswered Liuia) me thinkes that you smile at some pleasant shifte, either he is slowe in enquiring of your faultes, or you slacke in aunswering his questions: and thus being supper time, they all sate downe, Lucilla well pleased, no man better content than Euphues, who after his repast, hauing no opportunitie to conferre with his louer, hadde small lust to continue with the gentle women any longer, seeing therefore he could frame no meanes to worke his

delyght, he coyned an excuse to hasten his departure, promising the next morning to trouble thē again, as a guest more bolde then welcome, although in dede he thought himselfe to be better welcome, in saying that he would come.

But as Ferardo went in post, so he returned in hast, having concluded with Philautus, that the mariage should immediately be consummated, which wrought such a content in Philautus, that he was almost in an extasie, thorough the extremitie of his passions: such is the fulnes & force of pleasure, that there is nothing so daungerous, as the fruition, yet knowing that delayes bring daungers, although he nothing doubted of Lucilla, whom he loued, yet feared he the fickleness of olde men, which is alwaies to be mistrusted.

He urged therefore Ferardo, to breake with his Daughter, who being willing to haue the matche made, was content incontinently to procure the meanes: finding therefore his Daughter at leasure, and hauing knowledge of her former Loue, spake to her as followeth.

Dere daughter, as thou hast long time lyued a mayden, so nowe thou must learne to be a Mother, and as I haue bene carefull to bring thee vp a Virgine, so am I nowe desirous to make thee a Wife. Neyther ought I in this matter to vse anye perswasions, for that maydens commonlye nowe a dayes are no sooner borne, but they beginne to bryde it: neyther to offer anye greate portions, for that thou knowest thou shalt inherit all my possessions. Mine onely care hath bene hetherto, to matche thee with such an one, as shoulde be of good wealthe able to maintaine thee: of greate worshippe, able to compare with thee in birthe: of honest conditions, to deserue thy loue: and an Italian borne, to enioye my landes. At the last, I haue founde one answerable to my desire, a Gentleman of great reuenewes, of a noble progenie, of

honest

honeſt behauiour, of comely perſonage, borne and brought vp in Naples, Philautus (thy friend as I geſſe) thy Huſbande Lucilla if thou lyke it: neyther canſt thou diſlike him, who wanteth nothing that ſhoulde cauſe thy lyking, neyther hath any thing that ſhoulde breede thy loathing.

And ſurely I reioyce the more, that thou ſhalt be lynked to him in marriage, whom thou haſt loued as I beare beeing a mayden, neither can there any iarres kindle betweene them, where the mindes be ſo vnited, neither any iealouſie ariſe, where loue hath ſo long bene ſetled. Therefore Lucilla, to th'ende the deſire of eyther of you, maye nowe be accomplished to the delight of you both, I am heere come to finiſh the contract by giuing handes, which you haue alreadie begun betweene your ſelues by ioyning of hearts, that as God doth witneſſe the one in your conſciences, ſo the worlde maye teſtifie the other by your conuerſations. And therefore Lucilla, make ſuche anſwere to my requeſt, as maye lyke me, and ſatiſfie thy friend.

Lucilla abaſhed with this ſodaine ſpeach of her father, yet bolned by the loue of her friend, with a comly baſhfulneſſe, anſwered him in this manner.

Reuerend ſir, the ſweetneſſe that I haue founde in the vnefiled ſtate of Virginitie, cauſeth mée to loathe the ſower ſawce which is mixed with Matrimonie, and the quyet life which I haue tryed beeing a Mayden, maketh me to ſhunne the cares that are alwayes incident to a Mother, neither am I ſo wedded to the worlde, that I ſhoulde be moued with great poſſeſſions, neyther ſo bewitched with wantonneſſe, that I ſhoulde bee enticed with any mans proporcion, neyther if I were ſo diſpoſed, would I be ſo proude, to deſire one of noble progenie, or ſo precile to chooſe one onely in mine owne countrey: for that commonlye theſe things happen alwaies to the contrarie. Doe we not ſee the noble to matche with the baſe, the riche with the poore, the Italian of-

ſene

tentimes with the Portingale? As Loue knoweth no lawes, so it regardeth no conditions: as the louer maketh no pause where he lyketh, so he maketh no conscience of theie idle ceremonies. In that Philautus is the man that threateneth such kindnesse at my handes, and such curtesie at yours, that he shuld accompt me his wife before he wed me, certain he is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus woulde either shewe himselfe of greate wisedome to perswade, or me of great lightnesse to bee allured: although the Load-stone draw yron, yet it cannot moue golde: though the Jet gather vp the straw, yet can it not take vp the pure steele. Although Philautus thinke himselfe of vertue sufficient to winne his loue, yet shal he not obtaine Lucilla. I cannot but smile to heare, that a marriage shoulde be solemnized, where neuer was anye mention of alluring, and that the wooing should be a day after the wedding.

Certes if when I loked merilye on Philautus, he deemed it in the waye of mariage, or if seing me disposed to iest, he toke me in good earnest: then sure hee might gather some presumption of my loue, but no promise. But me thinkes it is good reason, that I shoulde bee at mine owne brideall, & not giuen in the Church before I know the Bridegroome. Therefore deare Father, in mine opinion, as there can be no bargaine, where both be not agreed, neither anye Indentures sealed, where the one will not consent: so can there be no contract, where both bee not content: no banes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to bee coye, seing I am claymed for a wife, because I haue beene curteous: and giue my selfe to melancholy, seing I am accounted wonne, in that I haue bene merrie. And if euerie Gentleman be made of the mettall that Philautus is, then I feare I shal be challenged of as many as I haue

bien

vsed to company with, and be a common wife to all those that haue commonly resorted hether.

My duetie therefore euer reserued, I here on my knees forsweare Philautus for my husbande, although I accept him for my friende, and seeing I shall hardlye bee induced euer to matche with anye, I beseech you, if by your fatherlye loue I shall bee compelled, that I maye matche with such a one, as both I may loue, and you may lyke.

Ferardo being a graue and wise Gentleman, although he were throughly angry, yet he dissembled his furie, to the ende that he might by craft discouer her fancie, and whispering Philautus in his eare (who stode as though he had a flea in his eare,) desired him to kepe silence, vntill he had vndermined her by subtiltie, which Philautus hauing graunted, Ferardo began to fit his Daughter with this deuice.

Lucilla, thy colour sheweth thee to be in a great chollar, and thy hot woords bewray thy heate wrath: but be patient, seeing all my talke was onely to trye thee, I am neither so vnnaturall to wrest thee against thine owne will, neither so malitious to wedde thee to anye against thine owne liking: for well I know what tarres, what iealousie, what strife, what stormes ensue, where the matche is made rather by compulsion of the Parents, then by the consent of the partyes: neither doe I lyke thee the lesse, in that thou lykest Philautus so lyttle, neither canne Philautus loue thee the worse, in that thou louest thy selfe so well, wishing thee rather to stande to thy chaunce, then to the choyce of anye other. But this greeueth me most, that thou art almost vowed to the vayne order of the vestall Virgins, despising, or at the least not desiring the sacred bondes of Iuno her bedde. If thy Mother had ben of that minde when she was a maiden, thou hadest not now been borne to be of this minde, to bee a Virgin. Make with thy selfe, what slender profite they bring

to the Common wealth, what slight pleasure to themselues, what greate griefe to their Parents, which ioye most in their offspring, and desire most to enioye the noble and blessed name of a Graund-father. Thou knowest that the tallest Ashe is cutte downe for Fuell, because it beareth no good fruite, that the Cow that gives no milke, is brought to the slaughter: that the Drone that gathereth no Honny is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladyes worse then a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarye haires, or a commoditie to the Common weale, frame thy selfe to that honourable estate of Matrimonie, which was sanctified in Paradise, allowed of of the Patriarches, hallowed of the olde Prophets, and commended of all persons. If thou lyke anye bee not ashamed to tell it mee, which onely am to exhort thee, yea and as much as in me lyeth to commaunde thee to loue one: If he be base, thy blond shall make him noble: If beggerly, thy goods shall make him wealthy: If a straunger, thy freedome shall enfraunchise him: If he be young, he is the more fitter to be thy Phaere: If he be olde, the lyker to thine aged Father. For I hadde rather thou shouldest lead a lyfe to thine owne lyking in earth, then to thy great torments leade Apes in Hell. Be bold therefore to make me partener of thy desire, which will bee pertaker of thy disease: yea, and a furtherer of thy delights, as farre as either my friends, or my lands, or my lyfe will stretch.

Lucilla perceiuing the drift of the olde Fore her Father, wayed with her self what was best to be done: at the last, not waying her fathers ill will, but incouraged by loue, shaped him an aunswere, which pleased Ferardo but a little, and pinched Philautus on the persons side, on this manner.

Deere

Deare Father Ferardo, although I see the bayte you laye to catche me, yet I am content to swallowe the hooke, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as strange as I. Neither do I loue him so meanely, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: It is Euphues that lately arrived here at Naples, that hath battered the bulwarke of my breast, and shall shortly enter as conquerour into my bosome. What his wealth is, I neyther knowe it, nor waye it: what his wit is, all Naples doth know it, and wonder at it: neither haue I bene curious to enquire of his progenitours, for that I know so noble a minde could take no originall but from a noble man: for as no bird can lyke against the Sun, but those that be bred of the Eagle, neither anye Hawke soare so high, as ỹ brood of the Hobby, so no wight can haue such excellent qualities, except he descend of a noble race, neyther be of so high capacitie, vnlesse he issue of a high progenie. And I hope Philautus will not be my foe, saying I haue chosen his deare friend, neither you father be displeased, in ỹ Philautus is displaced. You neede not muse that I should so sodainly be entangled, loue giues no reason of choice, neither will it suffer any repulse, Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phedra of her sonne in lawe. If nature can no waye resist the furye of affection, howe should it be staied by wisedome.

Ferardo interrupting her in the middle of her discourse, although he were mooued with inward grudge, yet he wisely repressed his anger, knowing that sharpe wordes, would but sharpen her frowarde will, and thus answered her briefly.

Lucilla, as I am not presently to graunt my good will, so meane I not to reprehende thy choyce, yet wisedome

willeth me to paule, vntill I haue called what maye happen to my remembrance, and warneth thee to be circumspect, least thy rash conceipt bring a sharpe repentaunce. As for you Philautus, I wonde not but you despayre, seing a woman doth oftentimes chaunge hyr desire. Vnto whom Philautus in few wordes made answere.

Certaynely Ferando, I take the lesse griefe, in that I see her so greedie after Euphues, and by so much the more I am content to leaue my suite, by how much the more she seemeth to disdaine my seruice: but as for hope, because I would not by any meanes taste one dram thereof: I will abiure all places of her abode and loathe hyr companye, whose countenaunce I haue so much loued: as for Euphues, and there staying his speach, he flang out of the doores, and repayring to his lodging, vttered these wordes.

Ah most dissembling wretch Euphues, O counterfaite companion, couldest thou vnder the shewe of a stedfast friend, cloake the malice of a mortall foe? Vnder the couloure of simplicitie, shrowde the Image of deceite? Is thy Lucia, tourned to my Lucilla? thy loue to my loue? thy deuotion to my Saint? Is this the curtesie of Athens, the cauelling of Scholliers, the craft of Grecians? Couldest thou not remember Philautus, that Greece is neuer without some wylie Vlysses, neuer voide of some Synon, neuer to seeke of some deceitfull shifter? Is it not commonly said of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradle? Why then did his pretended courtesie bewitch thee with such credulitie? Shall my good will bee the cause of his ill will? Because I was content to be his friende, thought he me meete to be made his foole?

I see now that as the fish Scolopidus in the floud Araris, at the waxing of the Moone is as white as the dryuen Snowe, and at the waxyng as blacke as the burnt coale:

coale: so Euphues which at the first increasing of our familiaritie was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with euerie winde? So vnconstaunt as to preferre a newe louer before an olde friend? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh thee leaue off the olde, though it bee fitter, and new Wine causeth thee to forsake the olde, though it bee better: much lyke to the men in the Iland Scyrum, who pull vp the olde tree when they see the young beginne to spring, and not vnlike vnto the widow of Lesbos, which chaunged all her olde golde for new Glasse.

Haue I serued thee three yeares faithfully, and am I serued so vnkindly? Shall the fruite of my desire be tourned to dis daine? But vnlesse Euphues had inueigled thee, thou hadst yet bene constant: yea, but if Euphues had not seene thee willing to be wonne he woulde neuer haue woed thee: but had not Euphues entifed thee with faire words, thou wouldest neuer haue loued him: but hadst not thou giuen him faire lookes, he would neuer haue liked thee: I but Euphues gaue the onset: I but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewrayed her meaning. Tush why goe I about to excuse anie of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proferred me the greatest villanie, sith that either of them hath committed periurie. Yet although they haue found me dull in perceiuing their falsehoode, they shall not finde me slacke in reuenging their follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be reuenged, mine olde desire be renued.

Philautus hauing thus discoursed with himselfe, be-

began to write to Euphues as followeth.

ALthough hetherto Euphues I haue shrined thee my heart as a trustie friend, I will shunne thee hereafter as a trothlesse foe, and although I cannot see in thee lesse wit then I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be to late) that Muske though it be swaeie in the swell, is sower in the smacke: that the leafe of the Cedar tree, though it be faire to be seene, yet the strop deprieth sight, that friendship though it be plighted by shaking the hande, yet it is shaken off by fraude of the heart. But thou hast not much to boast of, for as thou hast wonne a fickle Ladie, so hast thou lost a faithfull friend.

How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse? How canst thou assure thy selfe that she will be faithfull to thee, which hath bene faithlesse to me? Ah Euphues, let not my credulitie be an occasion for thee hereafter to practise the like crueltie: Remember this, that yet there hath neuer bene auie faithlesse to his friende, that hath not also bene fruitlesse to his God. But I waie the trecherie the lesse, in that it commeth from a Grecian, in whom is no trouth. Though I be to weake to wrastle for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortly requite this iniurie: though Philautus haue no pollicie to vndermine thee, yet thine owne practises shall be sufficient to ouerthrow thee.

Couldest thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithfull friendship? Didst thou waie more the entising lookes of a lowde Mench, then the entire loue of a loyall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true? If to be true, why art thou false? If thou wast minded both falsely and forgedly to deceiue me, why diddest thou flatter and dissemble with me at the

first?

first? If to loue me, why dost thou flinch at the loss? If the sacred bandes of amitie did delight thee, why diddest thou breake them? If dislike thee, why didst thou praise them? Doest thou not know that a perfect friend should be lyke the Glazeworme, which shineth most bright in the darke, or lyke the pure Frankensence, which smelleth most swet when it is in the fire? or at the least not unlike to the damaske Rose, which is swetter in the Still, then on the stalke? But thou Euphues, doest rather resemble the Swallow, which in the Summer creepeth vnder the eues of euerie house, and in the Winter leaueth nothing but durte behinde her: or the Humble Bee, which hauing sucked Honnie out of the faire flowre doth leaue it, and loath it: or the Spider, which in the finest web doth hang the fairest Flie. Doest thou thinke Euphues that thy craft in betraying me, shall anie whit cole my courage in reuenging thy villanie? or that a gentleman of Naples will put vp such an iniurie at the handes of a Scholler? And if I doe, it is not for want of courage to maintaine my iust quarrell, but of will, which thinketh scorne to get so vaine a conquest. I knowe that Menelaus for his tenne yeares warre, endured ten yeares woe, that after all his strife he wanne but a strumpet, that for all his trauayle, hee reduced (I cannot saie reclaimed) but a straggeler: which was as much in my iudgement, as to striue for a broken Glasse, which is good for nothing: I wish thee rather Menelaus care, then my selfe his conquest, that thou being deluded by Lucilla, maist rather knowe what it is to bee deceiued, then I hauing conquered thee, should proue what it were to bring backe a dissembler.

Seeing therfore there can no greater reuenge lyght vpon thee, then ỹ as thou hast reaped wher another hath sowen, so another may thresh ỹ which thou hast reaped: I will pray ỹ thou maist be measured vnto with ỹ like measure that thou hast meaten vnto others: hat is, as thou hast thought it no conscience to betraie mee, so others maye deeme

it no dishonestie to deceiue thée: that as Lucilla made it a light matter to forsweare her olde friend Philautus, so she may make it a mocke to forsake her new phéere Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou sée the troubles and féele the tormentes which thou hast alreadie throwne into the hearts and eies of others.

Thus hoping shortly to sée thée as hopelesse, as my selfe is haplesse, I wish my wish were as effectually ended, as it is heartely looked for, And so I leaue thée.

Thine once
Philautus.

Philautus dispatching a messenger with this Letter spéedely to Euphues, went into the fields to walke there, either to disgest his cholar or chew vpon his melancholie. But Euphues hauing read the contents, was well content, setting his talke at naught, and answering his tauntes in these gibing tearmes.

I Remember Philautus howe valiauntly Aiax boasted in the feates of armes, yet Vlysses bare awaye the armour: and it maye bee that though thou crake of thine owne courage, thou maist easily loose the conquest. Doest thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that hée cannot discrie thy crafte. Alasse good soule, it fareth with thée as with the henne, which when the Puttocke hath caught her chicken beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Ladie to violate & breake the bonds of amitie.

The friendship betwéene man and man, as it is common, so is it of course: betwéene man and woman, as it is

of is welcome, so is it sincere, the one proceedeth of the similitude of manners, the other of the sincerities of the heart: if thou hadest learned the first parte of hawking, thou wouldest have learned to have held fast, or the first note of Descant, thou wouldest have kepte thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follye, in leaving the to loue Lucilla, then thou maist reprooue him of folishnesse, that having a Sparowe in his hande, letteth her goe to catch the Pheasant, or him of vnskilfulnesse that seing the Heron, leaueth to leuell his shotte at the Stotkoone: or the woman of coynesse, that having a dead Rose in her bosome, throweth it awaie to gather the fyld Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmæna? Into the forme of a Swanne to enioy Leda? Into a Bull to beguile Io? Into a shoure of gold to winne Danae? Did not Neptune chaunge himselfe into a Peyser, a Ramme, a Flood, a Dolphin, onelye for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepheard, into a Byrde, into a Lyon, for the desire he had to heale his disease. If the Gods thought no scorne to become beastes to obtayne theyr best beloued, shall Euphues bee so nice in chaunging his copye to gaine his Ladie? No, no, he that cannot dissemble in loue is not worthie to liue. I am of this mind, that both wight and malice, deceit and treacherie, all periurie, and impietie may lawfully be committed in loue, which is lawfull.

In that thou arguest Lucilla of lightnesse, thy selfe hangs in the light of her wit. Doest thou not know that the weake stomacke if it be cloyed with one dyet doth soonest surfet? That the Cloues Garlike cannot ease the courtiers disease, so well as the pure Triacle, that farre fet and deare bought is good for Ladies? That Euphues being a more daintie morsell then Philautus, ought better to bee

accepted: Tush Philautus set thy hegel at rest, for thy hap willeth thee to giue ouer all hope both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blowe as I to warde it: neither more ventrous to challenge the combat, then I valiaunt to aunswere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: & as thou wast too simple to espie my crafte, so I thinke thou wilt be too weake to withstand my courage: if thy reuenge stande onely vppon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues,

This Letter beeing dispatched, Euphues sent it, and Philautus read it, who disdayning those proude tearmes, disdained also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunitie offered vnto him, Ferardo beeing gone againe to Venice with Philautus; but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit haunted Lucilla her companie, and so inchaunted her, that Euphues was also cast of with Philautus, which thing being vnknowne to Euphues, caused him the sooner to make his repaire to the presence of his Ladie, whom he finding in her muses, began pleasantly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your cholar (for that louers are soone pleased, when of their wishes they be fullye possessed.) My absence is the rather to be excused, in that your Father hath bene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to bee

accepted

accepted in that I haue made such speedie repaire to your presence.

Unto whome Lucilla auns wered with this glicke.

Truely Euphues you haue mist the cushion, for I was neither angrie with your long absence, neither am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to see you, the other giueth me a greater occasion to abhorre you.

Euphues beeing nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replyed as followeth.

If this sodaine chaunge Lucilla proceede of anie desert of mine, I am here not onely to auns were the fact, but also to make amends for my fault; if of anie newe motion or minde to forsake your new friende, I am rather to lament your inconstancie then reuenge it: but I hope that such hotte loue cannot be so soone colde, neyther such sure fayth rewarded with such sodayne forgetfulnesse.

Lucilla not ashamed to confesse her folly, ans wered him with this frumpe.

Sir, whether your deserts or my desire haue wrought this chaunge, it will hote you little to knowe, neither doe I craue amendes, neither feare reuenge, as for feruent loue, you knowe there is no fire so hot but it is quenched with water, neyther affection so strong, but it is weakened with reason, let this suffice thee, that thou knowe I care not for thee.

Indeede (said Euphues) to knowe the cause of your alteration would hote me little, seeing the effect toketh such force. I haue hearde that women either loue entirelye or hate deadly, and seeing you haue put me out of doubt of the one, I must needes perswade my selfe of the other.

This chaunge will cause Philautus to laughe me to

scorne, and double thy lightnesse in iouyning so often. Such was the hope that I conceiued of thy constancy, that I spared not in all places to blaze thy loyaltie, but nowe my rash conceit will proue me a lyar and thee a lyght huswife.

Ay (sayd Lucilla) now shalt thou not laugh Philautus to scorne, seeing you haue both dronke of one cup: in miserie Euphues it is greate comfort to haue a companion. I doubt not but that you will both conspire agaynst me to worke some mischiefe, although I nothing feare your mallice: whosoeuer accounteth you a lyar for praysing me, may also deeme you a lecher for beeing enamoured of mee: and whosoeuer iudgeth me light in forsaking of you, may thinke thee as lewde in loning of me: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceiued of thy foe.

Then I perceiue Lucilla (sayde hee) that I was made thy stale, & Philautus thy laughing stocke: whose friendship (I must confesse indeede) I haue refused to obtaine thy fauour: and sithens another hath won that we both haue lost, I am content for my part, neither ought I to be greeued seeing thou art fickle.

Certes Euphues (sayd Lucilla) you spend your winde in wast, for your welcome is but small and your cheere is like to be lesse, fancie giueth no reason of her chaunge, neither will be controlled for anie choice: this is therfore to warne you, that from hence forth you neuer solicite this sute, neither offer anie waie your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth, nor to thee in wit, neyther in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and chosing thee, and sithence I am an ensample to all women of lyghtnesse, I am lyke also to bee a mirrour to them all of vnhappinesse, which ill lucke I must take, by so much the more patiently, by how much the more I acknowledge my

leſſe to haue deſerued it worthely.

Well Lucilla (aunſwered Euphues) this eaſe breedeth my ſorrowe the more, in that it is ſo ſodayne, and by ſo much the more I lament it, by howe much the leſſe I looked for it. In that my welcome is ſo colde, and my cheare ſo ſimple, it nothing toucheth mee, ſeeing your furie is ſo hot, & my miſfortune ſo great, that I am neither willyng to receiue it, nor you to beſtowe it. If traote of time, or want of tryall, had cauſed this Metamorphoſis, my griefe had bene more tollerable, and your fleeting more excuſable, but comming in a moment, vndeſerued, looked for, vnthought off, it increaſeth my ſorrowe and thy ſhame.

Euphues (quoth ſhe) you make a long Harueſt for a lyttle corne, and angle for the fiſh that is alreadie caught. Curio, yea, Curio is he that hath my loue at his pleaſure, and ſhall alſo haue my life at his commaundement, and although you deeme him vnworthy to enioy that, which erſt you accounted no wight worthy to imbrace, yet ſeeing I eſteeme him more worth then any, hee is to bee reputed as chiefe. The Wolfe chooſeth him for her make, that hath or doth indure moſt trauaile for her ſake. Venus was content to take ỳ blacke Smith with his potlit face. Cornelia heere in Naples, diſdayned not to loue a rude Miller:

As for chaunging, did not Helen the pearle of Greece thy countriwoman, firſt take Menelaus, then Theſeus, and laſt of all Paris? If brute beaſts giue vs enſamples, that thoſe are moſt to bee lyked, of whome wee are beſt beloued, or if the Princeſſe of beautie Venus, and hyr betters, Helene and Cornelia, ſhewe that our affection ſtandeth on our free will, then am I rather to be excuſed then accuſed. Therefore god Euphues bee as merrye as you may be, for time may ſo tourne, that once againe you may be.

Nay Lucilla (ſayde he) my Harueſt ſhall ceaſe, ſeeing

others haue reaped my corne: as for angling for the fish that is already caught, that were but meere folly. But in my minde if you be a fish you are either an Eele, which as soone as one hath holde on her tayle, will slippe out of of his hand, or els a Minnowe, which will be nibling at euery bait, but neuer biting: but what fish soeuer you be, you haue made both me and Philautus to swallow a gudgen.

If Curio be the person, I woulde neyther wish thee a a greater plague, nor him a deadlyer poyson. I for my part thinke him worthy of thee, & thou vnworthy of him for although he be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth hee deserue a better than thy selfe, whose corrupte manners hath stayned thy heauenly hiewe, whose light behauiour hath dimmed the lyghts of thy beautie, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman,

And in that you bring in the example of a Beaste to confirme your folly, you shew therein your beastly disposition, which is readie to followe such beastlinesse. But Venus played false, and what for that? Seeing her lightnesse serued for an example, I would wish thou mightest try her punishment for a reward, that being openly taken in an yron net, all the worlde might iudge whether thou be fish or flesh: and certes in my minde no angle will hold thee, it must be a net.

Cornelia loued a miller, and thou a miser, can her folly excuse thy fault? Helen of Greece my Countrey woman borne, but thine by profession, chaunged and rechaunged at her pleasure I graunt? Shall the lewdnesse of others animate thee in thy lightnesse? Why then doest thou not haunt the stewes, because Lais frequented them? Why doest thou not loue a Bull, seeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Mirrha was so incensed?

These

Wheſe are ſet downe, that we viewing their inconſtancie, ſhould flye the lyke impudencie, not followe the lyke exceſſe, neither can they excuſe thee of anye inconſtancie. Marrie I will be as I maye, but if I maye hereafter as thou meaneſt, I will not, and therefore fare well Lucilla, the moſt inconſtant that euer was nurſed in Naples, fare-well Naples, the moſt curſed towne in all Italy, and women all fare well.

Euphues hauing thus giuen her his laſt fare-well, yet being ſolitary began a freſh to recount his ſorow on this manner.

Ah Euphues, into what miſfortune art thou brought? In what ſodayne miſery art thou wrapped? It is lyke to fare with thee as with the Eagle, which dyeth neyther for age, nor with ſickneſſe, but with famine: for although thy ſtomacke hunger, yet thy heart will not ſuffer thee to eate. And why ſhouldeſt thou torment thy ſelfe for one, in whom is neither faith nor feruencie? O counterfaite loue of women, Oh inconſtant Sex. I haue loſt Philautus, I haue loſt Lucilla: I haue loſt that which I ſhall hardlye finde againe, a faithfull friend. Ah ſelfe Euphues, why didſt thou leaue Athens the nurſe of wiſedome, to inhabite Naples the nourither of wantonneſſe. Hadde it not bene better for thee to haue eaten Salt with the Philoſophers in Greece, then Sugar with the Courtiers of Italy?

But beholde the courſe of youth which alwayes inclineth to pleaſure, I forſoke mine olde companions to ſearche for newe friendes: I reiected the graue and Fatherlye counſayle of Eubulus, to followe the braineſicke humors of mine owne will. I addicted my ſelfe wholye to the ſeruice of women, to ſpende my lyfe in the lappes of Ladyes, my landes in maintenaunce of brauerie, my witte in the vanities of idle Sonetties. I haue thought that women hadde bene as we men, that is true, faithfull, zealous, conſtaunt; but I perceiue they

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be rather woe vnto men, by their falshoode, ielousie, and inconstancie. I was halfe perswaded, that they wer made of the perfection of men, & would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corasiues.

The Phisition saith, it is daungerous to minister Phisicke vnto the Patient, that hath a colde stomache & a hot liuer, least in giuing warmth to the one, he inflame the other: so verely it is hard to deale with a woman, whose words seeme fervent, whose heart is congealed into hard yce, least trusting their outward talke, he be betraied with their inward trechery. I will to Athens there to tosse my bookes, no more in Naples to line with faire lookes. I will so frame my self, as all youth hereafter shal rather reioyce to see mine amendment, then be animated to followe my former life. Philosophie, Phisicke, Diuinitie shall be my studie. O the hidden secrets of Nature, the expresse image of Moral vertues, the equall ballaunce of Iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainly made such a breache into my minde, that I seeme onely to desire them, which did onely earst detest them. If wit be imployed in the honest studie of learning, what thing so precious as wit? If in the idle trade of loue, what thing more pestilent then wit?

The proofe of late hath bene verified in me, whome Nature hath indued with a little witte, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, & that ther is nothing, but thorough the malice of man may be abused.

Doeth not the fire (an element so necessarie that without it man cannot liue) as well burne the house, as burne in the house, if it be abused? Doeth not Tryacle as well poyson as helpe if it be taken out of time? Doeth not wine,

wine, if it be immoderately taken kill the ſtomacke, enflame the Liuer, miſchiefe the dronken? Doth not Phiſicke deſtroy if it be not well tempered? Doth not Lawe accuſe if it be not rightlye interpreted? Doth not Diuinitie condemne if it be not faithfully conſtrued? Is not poyſon taken out of the Honniſuckle by the Spider, venime out of the Roſe by the Canker, dounge out of the Paple tree by the Scorpion? Euen ſo the greateſt wickednelle is drawen out of the greateſt wit, if it be abuſed by will, or entangled with the world, or inueigled with women.

But ſeing I ſee mine owne impietie, I will indeuour my ſelfe to amend all that is paſt, and to be a myrrour of goodneſſe hereafter. The Roſe, though a lyttle it be eaten with the Canker, yet being diſtilled, yeldeth ſweete water: the yron though fretted with the ruſt, yet being burnt in the fire, ſhineth brighter: and wit although it hath bene eaten with the canker of his owne conceipt, and fretted with the ruſt of vaine loue, yet being purified in the ſtill of wiſedome, and fried in the fire of zeale, will ſhine bright, and ſmell ſweete, in the noſethrilles of all yoong nouices.

As therefore I gaue a fare-well to Lucilla, a fare-well to Naples, a farewell to women, ſo now I doe giue a fare-well theto worlde, meaning rather to macerate my ſelfe with melancholye, then pine in follye, rather chuſing to dye in my Studye amiddeſt my bookes, then to court it in Italy, in the company of Ladyes.

Euphues hauing thus debated with himſelfe, went to his hoſt, there eyther with ſleepe to deceiue his fancie, or with miſſing to renew his ill fortune, or recant his olde follyes.

But it happened immediatelye Ferardo to returne home, who hearing this ſtraunge event, was not a lyttle amazed, and was nowe more readye to exhorte Lucilla

from the loue of Curio, then before to the liking of Philautus. Therefore in all hast with watrie eyes, and a wofull heart, began on this manner to reason with his daughter.

Lucilla (Daughter I am ashamed to call thée, séeing thou hast neither care of thy Fathers tender affection, nor of thine owne credite) what spirite hath inchaunted thy spirite, that enerye minute thou alterest thy minde? I thought that my hoarie hayres should haue founde comfort by thy golden lockes, and my rotten age great ease, by thy rype yeares: but alas I sée in thée, neither witte to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a childe, neyther the nourture of a maiden, neither (I cannot without teares speake it) any regard of thine honour, neyther any care of thine honestie.

I am now inforced to remember thy Mothers death, who I thinke was a Prophetesse in her lyfe: for oftentimes shee woulde saye, that thou haddest more beautie, then was conuenient for one that should be honest, and more cockering then was meete for one that shoulde be a Matrone.

Would I had neuer lyued to bée so olde, or thou to bée so obstinate, eyther would I had dyed in my youth in the Court, or thou in thy cradle? I would to God that either I had neuer bene borne, or thou neuer bred. Is this the comfort ẏ the parent reapeth for all his care? Is obstinacie payed for obedience, stubbernesse rendered for dutie, malitious desperatenesse for filiall feare? I perceyue now that the wise Painter sawe more then the foolysh parent can, who painted loue going downewarde, saying: it might well descend, but ascend it could neuer. Danaus, whom they report to bee the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more then I woulde bee, although one bee all, haue that

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one moſt diſobedient to me in a requeſt lawfull and reaſonable. If Danaus, ſeeing but one of his daughters without awe, became himſelfe without mercie, what ſhall Ferardo do in this caſe, who hath one and all moſt unnaturall to him in a moſt iuſt cauſe? Shall Curio enioye the fruit of my trauailes, poſſeſſe the benefit of my labours, enherite the patrimonie of mine auncеſtours, who hath neyther wiſedome to encreaſe them, nor witte to keepe them.

Wilt thou Lucilla, bеſtow thy ſelfe on ſuch an one, as hath neyther comelyneſſe in his bodye, nor knowledge in his minde, nor credite in his Countrey. Oh I would thou hadeſt eyther bene euer faithfull to Philautus, or neuer faythleſſe to Euphues, or would thou wouldeſt be moſt ſickle to Curio. As thy beautie hath made thee the blaze of Italy, ſo will thy lyghtneſſe make thee the bye woord of the woorlde. O Lucilla, Lucilla, would thou wert leſſe faire and more fortunate, eyther of leſſe honour or greater honeſtie: either better minded or ſoone buried.

Shall thine olde Father line to ſee thee matche with a young fole: ſhall my kinde heart be rewarded with ſuche unkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the dutie of a childe: and as far thou art from pietie, as I from cruelтie.

Nature will not permit me to diſherite my Daughter, and yet it will ſuffer thee to diſhonour thy Father. Affection cauſeth mee to wiſh thy lyfe, and ſhall it entice thee to procure my death? It is mine onelye comfort to ſee thee flouriſh in thy youth, and it is thine to ſee mee fade in mine age? To conclude, I deſire to line to ſee thee proſper, and thou to ſee me periſh. But why caſt I the effect of this unnaturalneſſe in thy teeth, ſeeing I my ſelfe was the cauſe? I made thee a wanton, and thou haſt made me a fole: I brought thee up like a cockney, and thou haſt handeled me like a cockſcombe. (I ſpeake it to mine

owne shame,) I made moze of thee then became a father, and thou lesse of me, then deseemed a childe. And shall my louing care be cause of thy wicked crueltie? Yes, yes, I am not the first that hath ben to carefull, nor the last that shal be handled so vnkindly: It is common to see fathers too fond, & children too froward. Well Lucilla, the teares which thou seest trickle downe my cheekes, and my drops of blood (which thou canst not see) y fall from my heart, enforce me to make an end of my talke: and if thou haue anye duetie of a childe, or care of a friend, or curtesie of a straunger, or seelyng of a Christian, or humanitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and increse thine owne defame. Which if thou do, the gayne is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked, that she would not yeld to her fathers requell, aunswered him on this manner.

Deare Father, as you would haue me to shew the duetie of a childe, so you ought to shew the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me as I owe dutie to you to leaue Curio, and I desire you as you owe me any loue, that you suffer me to enioye him: If you accuse me of vnnaturalnesse in that I yelde not to your requell, I am also to condemne you of vnkindnesse, in that you graunt not my petition. You obiect I know not what to Curio, but it is the eye of the master, that fatteth the horse, and the loue of the woman that maketh the man. To giue reason for fancie, were to weigh the fire, and measure the winde.

If therefore my delyght be the cause of your death, I thinke my sorrowe would be an occasion of your solace: And if you be angrie because I am pleased, yet tes I deeme you would be content if I were deceiued: which

which if it be so, that my pleasure brede your paine, and mine anvoie your ioy, I may well saie that you are an vnkinde Father, and I an vnfortunate childe. But good Father either content your selfe with my choice, or let mee stand to the maine chaunce, otherwise the griefe will bee mine, and the fault yours, and both intollerable.

Ferardo seeing his daughter to haue neither regard of her honour nor his request, conceiued such an inwarde griefe, that in short space he dyed, leauing Lucilla the onely heire of his landes, and Curio to possesse them, but what end came of her, seeing it is nothing incident to the historie of Euphues, it were superfluous to insert it, and so incredible that all women would rather wonder at it, then beleeue it: which euent being so straunge, I had rather leaue them in a muse what it shoulde be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falsehoode of Lucilla, although he began to reioyce at the miserie of his fellowe, yet seeing her sicklenesse, could not but lament her folly, and pitie his friends misfortune: Thinking that the lightnesse of Lucilla entised Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselues, casting discurtesie in the teeth each of the other, but chiefly noting disioialtie in the demeanour of Lucilla, after much talke renued their olde friendship, both abandoning Lucilla as most abhominable.

Philautus was earnest to haue Euphues tarrie in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused the offer of ye other, yet this they agreed betweene themselues, that though theyr bodyes were by distaunce of place seuered, yet the coniunction of their mindes, shoulde neither bee separated by the length of time, or allienated by chaunge of soyle.

For my part, sayd Euphues to confirme this league, giue thee my hand and my heart, and so likewise vnto Philautus, and so shaking hands, they did bidde each other farewell. Euphues to the intent he might bridle the ouerlashing affections of Philautus, conueyed into his Studie a certaine Pamphlet, which he tearmed, A cooling Card for Philautus, yet generally to be applied to all louers, which I haue inserted as followeth.

¶ A cooling Card for Philautus, and all fond louers.

Musing with my selfe beeing idle, howe I might well be employed (friend Philautus) I coulde finde nothing eyther more fit to continue our friendship, or of greater force to dissolue our follye, then to write a remedie for that, which manye iudge pastsure, for Loue (Philautus) with the which I haue bene so tormented that I haue lost my time, thou so troubled that thou hast forgot reason, both so mangled with repulse, inueigled by deceipt, and almost murthered by disdaine, that I can neither remember our miseryes without griefe, nor reuelle our mishaps without grones. Howe wantonly, yea, and howe willingly haue we abused our golden time, and mispent our gotten treasure? Howe curious were we to please our Ladie, howe careleste to displease our Lord? Howe deuout in serning our Goddesse, howe desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our mindes shoulde deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla read this trifle, shee will straight proclaime Euphues for a traitour, and seeing me tourne my tippet, will either shutte me out for a Wrangler, or call me off for a Wiredrawer: eyther conuince me of malice in bewraying their sleightes, or condemne me of mistacke, in arming young men against fleeting minions. And what then? Though Curio bee as hotte as a toast, yet Euphues is as colde as a clocke, though hee a Cocke of the game, yet Euphues is content to be crauen and crie creake, though Curio bee alwe buddle and twang, Ipse hee, yet Euphues had rather shrinke in the wetting then wast in the wearing.

I knowe Curio to be ſtale to the backe, ſtandard bearer to Venus campe, knowne to the crew, true to the crowne, knight marſhall to Cupide, and heire apparaunt to his kingdome. But by that time that he hath eaten but one buſhell of Salt with Lucilla, he ſhall taſte ten quarters of ſorrowe in his loue, then ſhall he finde for euerie pint of honnie, a Gallon of Gall: for euerie dramme of pleaſure, an ounce of paine, for euerie inch of mirth, an Ell of moane.

And yet Philautus, if there be anie man in diſpayre to obtaine his purpoſe: or ſo obſtinate in his opinion, that hauing loſt his freedome by folly, would alſo loſe his life for loue, let him repaire hether, and he ſhall reape ſuch profite, as will either quench his flames, or aſſwage his furie, either cauſe him to renounce his Ladie as moſt pernicious, or redeame his libertie as moſt precious. Come therefore to me all ye louers, that haue bene deceiued by fancie; the glaſſe of peſtilence: or deluded by women, the gate to perdition, be as earneſt to ſeeke a medicine, as you were eager to runne into a miſchiefe: the earth bringeth forth as well Endiue to delight the people, as Hemlocke to endaunger the patient, as well the Roſe to diſtill, as the Nettle to ſting, as well the Bee to giue honnie, as the ſpider to yeeld poyſon.

If my lewde life Gentlemen haue giuen you offence, let my good counſayle make amendes, if by my folly anie be allured to luſt, let them by my repentance be drawen to continencie. Achilles Speare coulde as well heale as hurt, the Scorpion though he ſting, yet he ſtints the paine, though the bearde Nerius poiſon the ſharpe, yet it is a remedie to man againſt poiſon, though I haue infected ſome by example, yet I hope I ſhall comfort many by repentaunce.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeake to women, I meane not to runne with the Hare, and hold with the Hound, to carrie fire in the one hande and water

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on the other, neither to flatter men as altogether faultlesse, neither to fall out with women, as altogether guiltye, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women bee not peruerse, they shall reape profite by remedie of pleasure. If Philis were not to take counseth, she would not be so foolish to hang her selfe, neither Dido so fond to die for Aeneas, neither Pasiphae so monstrous to loue a Bull, nor Phædra so vnnaturall to be enamoured of her sonne.

This is therefore to admonish all young Impes and nouices in loue, not to blowe the coales of fancie with desire, but to quench them with disdaine. When loue tickleth thee, decline it, least it stiffle thee: rather fall then set, rather starue then striue to extende. Though the beginning of loue bring delight, the ende bringeth destruction. For as the first draught of wine doth comfort the stomach, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasaunt, the second perilous, the third pestilent. If thou perceiue thy selfe to be enflamed with their wanton glaunces, or allured with their wicked gestes, either inchaunted with their beautie, or enamoured with their braueric, enter with thy selfe into this meditation.

What I shall gaine if I obtaine my purpose nay rather what I shall lose in winning my pleasure? If my Ladie yeld to be my louer, is it not likely she will be another Semiramis: and if she be a modest Matrone, my labour is lost. This therefore remaineth, that either I must pine in cares, or perish with cares.

If she be chast, euen as she coie: if light, then is she impudent: if a graue Matrone, who can wowe her? if a lewde minion, who would wed her? if one of the Vestall Virgins, they haue vowed virginitie, if one of Venus Court, they haue vowed dishonestie. If I loue one that is fayre, it will kindle iealousie; if one that is foule, it will

conuert me into phrenſie. If fertile to beare children, my care is increaſed, if barren, my curſe is augmented. If honeſt, I ſhall feare her death, if vnmodeſt, I ſhall be weary of my life.

To what end then ſhall I liue in loue, ſeeing alwayes it is a life more to be feared then death? for all my time waſted in ſighs, and worne in ſobbes, for all my treaſure ſpent on iewelles, and ſpilte in folitie, what recompence ſhall I reape beſides repentaunce? What other rewarde ſhall I haue then reproch? What other ſolace then endleſſe ſhame? But happely thou wilt ſaye, if I refuſe their curteſie, I ſhall be accounted a mecocke, a milkſop, taunted and retaunted with checke and checkmate, flowted and reflowted with intollerable gibe.

Alaſſe fond fole, art thou ſo pinned to their ſleeues, that thou regardeſt more theyr babble, then thine owne bliſſe, more their frompes then thine owne welfare? Wilt thou reſemble the kinde Spaniell, which the more he is beaten the fonder he is: or the foliſh Eliſſe, which will neuer awaie? Doeſt thou not knowe, that women deeme none valiant, vnleſſe he be too bentrouſe That they account one a baſtarde, if hee be not deſperate, a pinch penne if he be not prodigall, if ſilent, a ſot, if full of woords, a fole? Perneſtly doe they alwaies thinke of their louers, and talke of them ſcornfully, iudging all to be clownes which be not courtiers, and all to be pinglers that be not courſers.

Seeing therefore the verie boſome of loue is ſower, the bud cannot be ſweete: in time preuent daunger, leaſt vntimely thou runne into a thouſand perills.

Search the woounde while it is greene, for late commeth the ſalue when the ſore feſtereth, and the medycine bringeth double care, when the malodie is paſte cure.

Beware of delayes. What leſſe then the graine of Muſtard ſeede, in time almoſt what thing is greater then

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the stalke thereof: The slender twigge groweth to a stately tree, and that which with the hande might easily haue bene pulled vp, will hardly with the axe be hewen downe. The least sparke if it be not quenched will burst into a flame, the least Moath in time eateth the thickest cloath, and I haue read that in a short space there was a towne in Spaine vndermined with Cunnies, in Thessalia with Moles, with Frogges in Fraunce, in Affrica with Flyes.

If these fillye wormes in tract of time ouerthrowe so stately Townes, howe much more will loue, which crepeth secretly into the minde, (as the rust doeth into the yron, and is not perceiued) consume the bodie, yea, and confound the soule. Deferre not from houre to houre, from day to month, from month to yeare, and alwaies remaine in miserie.

He that to daie is not willing, will to morrowe bee more wilfull. But alasse it is no more common then lamentable to beholde the tottering estate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with smoake to cleere the eye sight. They flatter themselues with a fainting farewell, deferring ouer until to morrowe, when as they? morrowe doth alwayes encrease their sorrowe. Let neither their amiable countenaunce, neither their painted protestations, neither their deceitfull promises allure thee to delayes.

Thinke this with thy selfe, that the sweete songes of Calipso, were subtil snares to entise Vlysses, that the Crab then catcheth the Oyster when the Sunne shineth: that Hiena when she speaketh lyke a man deuiseth most mischiefe, that women when they be most pleasant, pretende most mischiefe.

Followe Alexander, which hearing the commendation and singular comelynesse of the wife of Darius, so courageously withstode the assaultes of fancie: that

hée woulde not so much as take a diewe of her beautie.

I imitate Cyrus, a king endued with such continencie, that hée loathed to looke on the heauenly hiew of Panthea, and when Araspus tolde him that she excelled all mortall wights in amiable shew, by so much the more (sayde Cyrus) I ought to refraine from her sight, for if I follow thy counsell in going to her, it may be I shal desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from wine, be it neuer so delicate: of Agesilaus to despise costly apparell, be it neuer so curious, of Diogenes to detest women be they neuer so comely.

He that toucheth Pitch shall be defiled, the sore eie infecteth the sound, the societie with women bréedeth securitie in the soule, and maketh all the sences, sencelesse. Moreouer, take this counsell as an Article of thy Créede, which I meane to follow as the chiefe argument of my faith, that Idleneste is the onelye nourse and nourisher of sensuall appetite, the sole maintenaunce of youthly affection, the first shaft that Cupide shooteth in the hot liuer of a héedlesse louer.

I would to God I were not able to finde this for a truth by mine owne triall, and I woulde the example of others idlenesse had caused me rather to auoide that fault, then experience of mine owne folly.

How dissolute haue I béene in striuing against good counsaile? Howe resolute in standing in mine owne conceit, howe forwarde to wickednesse, how frowarde to wisedome? How wanton with too much cockering, howe waywarde in hearing correction, neyther was I much vnlyke these Abbaye lubbers in my lyfe (though farre vnlyke them in beléefe) who laboured tyll they were colde, eate till they sweate, and laye in bed till their bones aked.

Hæreof commeth it Gentlemen, that loue créepeth into the

minde by priuie crafte, and kiepeth his holde by maine courage.

The man being idle, the minde is apte to all vncleannesse: the minde beeing voyde of exercise, the man is voyd of honestie? Doth not the rust fret the hardest yron, if it be not died? Doth not the Moath eate the finest garment if it be not worne? Doth not Mosse grow on the smoothest stone if it be not stirred? Doth not impietie infect the wisest wit, if it be giuen to idlenesse? Is not the standing water sooner frozen, then the running streame? Is not hee that sitteth, more subiect to sleepe, then he that walketh? Doth not common experience make this common vnto vs, ẏ the fattest ground bringeth forth nothing but weeds if it be not well tilled, that the sharpest wit inclineth onely to wickednesse, if it be not exercised? Is it not true, which Seneca reporteth, that as too much bending breketh the Bowe, so too much remission spoyleth the minde. Besides this, immoderate sleepe, immodest playe, vnsatiable swilling of wine, doth so weaken the senses, and bewitch the soule, that before we feele the motion of loue, we are resolued into lust. Eschew idlenesse my Philautus, so shalt thou easely vnbend the bowe, and quench the brandes of Cupide. Loue giues place to Labour, labour and thou shalt neuer loue. Cupide is a craftie childe, following those at an inch that studie pleasure, and flying those swiftly that take paines.

Bend thy minde to the Lawe, whereby thou maist haue vnderstanding of olde and auncient custome, defende thy Clyents, enrich thy Cofers, and carry credite in thy Countrey.

If Lawe seeme loathsome vnto thee, search the secrets of Phisicke, whereby thou maist knowe the hidden natures of hearbes, whereby thou maist gather profit to thy purse, and pleasure to thy minde. What can be more exquisite in humane affaires, then for euery feuer be it neuer so hot, for euery Palsie be it neuer so colde, for euery

infection, be it neuer so straunge, to giue a remedye? The olde verse standeth as yet in his olde vertue. That Galen giueth gods, Iustinian honours.

If thou be so nice, that thou canst no waye brooke the practise of Phisicke, or so brittle, that thou wilt not beate thy braynes about the institutes of the Lawe, conferre all thy study, all thy time, all thy treasure to the attayning of the sacred and sincere knowledge of Diuinitie. By this, maist thou bridle thine incontinencie, raine thy affections, restraine thy lust. Here shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapor, a bubble, a blast: of such shortnesse, that Dauid saith, it is but a spanne long: of such sharpnesse, that Iob noteth it replenished with all miseries: such vncertaintie, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the graue. Here shalt thou finde ease for thy burden of sinne, comfort for thy conscience pined with vanitie: mercie for thine offences by the Martirdome of thy sweete Sauiour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confound those that be erronious, to confirme the faithfull, to comfort the desperate, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the hearts of many by thy sound doctrine. If this seeme too straight a diet for thy straunge disease, or too holy a profession for so hollow a person, then employe thy selfe to martiall feats, to iustes, to turneyes, yea, to all torments, rather then to loyter in loue, and spende thy life in the lappes of Ladies.

What more monstrous can there be, then to see a young man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment?

What greater infamie, then to conferre the sharpe wittes

to the making of lewde Sonettes, to the idolatrous worshipping of their Ladyes, to the vaine delights of fancie, to all kinde of vice, as it were against kinde and course of Nature? Is it not folly to shew wit to women, which are neyther able nor willyng to receyue fruite thereoff?

Doest thou not know that the tree Siluacenda beareth no fruite in Pharo? That the Persian tree in Rhodes, doe onely waxe greene, but neuer bring forth Apple. That Amonius and Nardus, will onely growe in India, Balsamum onely in Syria, that in Rhodes no Eagle will build her neast, no Owle liue in Crete, no wit spring in the wil of women? Mortifie therefore thy affections, and force not Nature against Nature to striue in vaine. Goe into the Countrey, looke to thy groundes, yoake thine Oxen, followe the Plough, grafte thy trees, beholde thy cattell, and deuise with thy selfe howe the increase of them may increase thy profite. In Autumne pull thine Apples, in Summer plye thy Harnest, in the Spring trimme thy Garden, in the Winter thy woodes, and this beginning to delight to be a good Husbande, thou shalt begin to detest to be in loue with an idle huswife: when profite shall beginne to fill thy pursse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or hawking, eyther rowse the Deare, or vnpearch the Phesaunt, so shalt thou roote out the remembraunce of thy former loue, and repent thee of thy foolish luste. And although thy sweete heart binde thee by oath alwaie to holde a Candle at her shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flye into the Countrie, neyther water thou thy plantes in that thou departest from thy Pigges nye, neither stande in a mammering whether it be best to depart or not: but by howe muche the more thou art willing to goe, by so much the more hasten thy steps: neither faine for thy selfe any sleeuelesse excuse,

whereby

whereby thou maist tarry: Neither let rayne nor thunder, neyther lightening nor tempest stay thy iourney, and recken not with thy selfe how many miles thou hast gone, that sheweth wearinesse, but how many thou hast to goe, that proueth manlinesse.

But foolish and franticke louers, will déeme my precepts hard, and esteeme my perswasions haggard: I must of force confesse, that it is a corasiue to the stomacke of a louer, but a comfort to a godly liuer, to runne through a thousand pikes, to escape ten thousand perills. Sower potions bring sound health, sharpe purgations make shorte diseases, and the medicine the more bitter it is, the more better it is in working. To heale the body, we trye Phisicke, search cunning, proue sorcery, venter through fire & water, leauing nothing vnsought, that may be gotten for money, be it neuer so much, or procured by anye meanes, bee they neuer so vnlawfull. Howe much more oughte we to hazarde all things for the saueguarde of minde, and quiet of conscience? And certes easier will the remedy be, when the reason is espied: doe you not knowe the Nature of women which is grounded onely vppon extremities?

Doe they thinke any man to delyght in them, vnlesse he doate on them? Any to be zealous, except they be iealous? Any to be feruent, in case he be not furious? If hee be cleanly, then tearme they him proude, if meane in apparell, a slouen: if tall, a lungis: if short, a dwarfe: if bold, blunt: if shamefast, a cowarde: Insomuch, as they haue neither meane in their frumps, nor measure in their folly. But at the first, the Oxe weildeth not the yoake, nor the colte the snaffle, nor the louer good counsell, yet time causeth the one to bend his neck, ẏ other to open his mouth, and should enforce the third to yeeld his right to reason. Lay before thine eyes, the slights and deceits of thy Lady, her snatching in iest, and keeping in earnest, her periurie, her impietie, the countenaunce shee sheweth to thee of

course,

course, the love she beareth to others of zeale, her open malice, her dissembled mischiefe.

O, I would in repeating their vices thou couldest be as eloquent, as in remembring them thou oughtest to be penitent: be she never so comly call her counterfaite, be she never so straight, thinke her croked: and wrest all partes of her body to the worst, be she never so worthy. If she be well set, then call her a Bosse: if slender, a Hasill twig: if Nuth-browne, as blacke as a coale, if well coloured, a painted wall: if she be pleasant, then is she a wanton: if sullen, a clowne: if honest, then is she coye: if impudent, a harlot.

Search every veyne and sinew of their disposition: if she have no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trippe it: if no skill in musick, proffer her the Lute, if an ill gate, then walk with her: if rude in speach, talke with her: if she be gagge toothed, tell her some merrie iest to make her laugh: if pinke eyed, some dolefull historie to cause her wepe: in the one her grinning wil shew her deformed, in the other her whining like a Pigge halfe rosted.

It is a world to see how commonly we are blynded with the collusions of women, and more enticed by their ornaments being artificiall, then their proportion being naturall. I loath almost to thinke on their oyntments & appoticary drugs, the slaking of their faces, and all their slibber sauces, which bring queasines to the stomacke, and disquiet to the minde.

Take from them their periwigges, their paintinges, their Jewells, their rolles, their boulsterings, and thou shalt sone perceive, that a woman is the least part of her selfe. When they be once robbed of their roabes, then will they appeare so odious, so vglye, so monstrous, that thou wilt rather thinke them Serpentes then Saynctes, and so lyke hagges, that thou wilt feare rather to be inchaunted, then enamoured. Looke in their Closets, and

there shalt thou finde an Apothecaries shoppe of sweete confections, a Surgions Boxe of sundry salues, a Pedlers pack of new fangles. Besides all this, their shadowes, their spots, their lawnes, their kerchers, their ruffes, their rings: shew them rather Cardinals Curtisans, then modest Matrons, and more carnally affected, then moued in conscience. If euery one of these things seuerally be not of force to moue thee, yet all of them ioyntly should mortifie thee.

Moreouer, to make thee the more stronger to striue against these Syrens, and more subtill to deceiue these tame Serpents, my counsell is, that thou haue more strings to thy bowe then one, it is safe riding at two Ankers, a fire deuided in twaine burneth slower, a fountaine running into many Riuers is of lesse force, the minde enamoured on two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembraunce of the latter, quencheth the concupiscence of the first.

Yet if thou be so weake being bewitched with their wiles, that thou hast neither will to eschewe, nor witte to auoyde their companye, if thou be eyther so wicked that thou wilt not, or so wedded that thou canst not abstayne from their glaunces, yet at the least dissemble thy griefe. If thou be as hot as the mount Aetna, faine thy selfe as colde as the hill Caucasus, carry two faces in one hood, couer thy flaming fancie with fained ashes, shewe thy selfe sound when thou art rotten, let thy hiew be merry, when thy heart is melancholye, beare a pleasaunt countenaunce with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy griefe, thou mayst recure thy disease, Loue creepeth in by stealth, and by stealth slideth away.

If shee breake promise with thee in the night, or absent her selfe in the daye, seeme thou careless, and then will shee bee carefull: if thou languish, then will she bee lustie

lauish of her honour, yea, and of the other straunge beaste her honestie. Stand thou on thy pantuffles, and shee will vayle bonet, Lye thou aloofe, and she will ceaze on the lure: if thou passe by her dore, and be called backe, either seeme thou deafe, and not to heare, or desperate, and not to care. Fly the places, the parlers, the portalls, wherein thou hast bene conuersant with thy Lady, yea Philautus shunne the streete where Lucilla doth dwell, least the sight of her window, renew the sum of thy sorrow.

Yet although I wold haue thee precise in keeping these preceptes, yet woulde I haue thee to auoyde solitarinesse, that breedes melancholye: melancholye, madnesse: madnesse, mischiefe, and vtter desolation: haue euer some faithfull pheere, with whome thou mayst communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandring the woods, hanged her selfe, Asiarchus forsaking company, spoyled himselfe with his owne bookin. Biarus a Romane more wise then fortunate, beeing alone destroyed himselfe with a potsheerde. Beware of solytarinesse.

But although I woulde haue thee vse company for thy recreation, yet woulde I haue thee alwayes to leaue the companie of those that accompanie thy Ladie: yea, if she haue anie iewell of thine in her custodie, rather loose it, then goe for it: least in seeking to recouer a trifle, thou renewe thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparrell: be not not prodigall of thy gold, nor precise in thy going: be not lyke the English-man, which preferreth euerye straunge fashion, before the vse of his Countrey. Be thou dissolute, least thy Ladye thinke thee foolishe in framing thy selfe to euerie fashion for her sake. Beleeue not their oths and solemnne protestations, their exorcismes, and coniurations, their teares which they haue at commaundement, theyr alluring lookes, theyr treading on the toe,

their vnfauery toyes.

Let euerye one loath his Ladye, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is playe, wine, and wantonnesse, that feedeth a louer as fat as a swle, refrain from all such meats, as shall prouoke thine appetite to lust, & all such meanes as may allure the minde to folly. Take clere water for strong wine, brown bread for fine manchet, bese & brewis for Quailes & partridge: for ease, labour: for pleasure, payne: for surfetting, hunger: for slepe, watching: for the fellowship of Ladies, the company of philosophers. If thou say to me, Physition heale thy selfe. I answere, that I am metly wel purged of that disease, & yet I was neuer more willing to cure my selfe then to comfort my friend. And seing the cause that made in me so cold a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as ready to prouide a salue, as thou wast hastie in seking a sore. And yet Philautus, I would not that all women should take pepper in the nose, in that I haue disclosed the legerdemaines of a few, for well I know, none will winch except she be galled, neither any be offended vnles she be guiltie. Therefore I earnestly desire thee, ỳ thou shew this toling card to none, except thou shewe also, this my defence to them all. For although I way nothing the ill wil of light huswiues, yet would I be loth to lose the good will of honest matrones. Thus being readye to goe to Athens, and redie there to entertain thee, whensoeuer thou shalt repaire thether. I bid thee farewell, and fly women.

Thine euer:
Euphues.

To

To the graue Matrones, and honest Maidens of Italy.

Gentlewomen, because I woulde neither be mistaken of purpose, neither misconstrued of malitee, least eyther the simple should suspect me of follye, or the subtile condemne me of blasphemie, againste the noble sexe of women, I thought good that this my faith shoulde bee set downe to finde fauour with the one, and confute the cauills of the other. Beleeue me Gentlewomen, although I haue bene bolde to inueigh against many, yet am I not so hastye to enuie them all, though I seeme not so gamesome as Aristippus, to playe with Lais, yet am I not so dogged as Diogenes to abhorre all Ladies, neither would I you should thinke me so foolish (although of late I haue bene verie fantasticall) that for the light behauiour of a fewe, I shoulde call in question the demeanour of all, I knowe that as there hath bene an vnchaste Helen in Greece, so there hath bene also a chaste Penelope, as there hath bene a prodigious Pasiphae, so there hath bene a godly Theocrita, though many haue desired to be beloued, as Iupiter loued Alcmena, yet some haue wished to be imbraced, as Phrigius imbraced Pieria: as there hath raigned a wicked Iezabel, so hath there ruled a deuout Debora: though many haue ben as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatsoeuer therefore I haue spoken of the splene against the slights and subtilties of women, I hope there is none will mislike it if she be honest, neither care I if anie doe, if she be an harlot. The lowest Crabbe hath the shewe of an apple as well as the sweete Pippin, the blacke Rauen the shape of a bird as well as the white Swan, the lewde wight the name of a woman as well as the honest Matrone,

trone. There is greate difference betwéene the standing puddle and the running streame, yet both water: greate oddes betwéene the Adamant and the Pommice, yet both stones: a great distinction to bee put betwéene Vitrum, and the Christall, yet both Glasse: great contrarietie betwéene Lais and Lucretia, yet both women. Seeing therefore one may loue the clare Conduit water, though hee loath the muddie ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience reuerence the modest sexe of honest Maidens, though he forsweare the lewde sorte of vnchast minions. Vlysses though he detested Calipso with her sugered voice, yet he embraced Penelope with her rude Distaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from ẏ companie of a graue maiden. Though the teares of the Hart be salt, yet the teares of the Bore be sweete: though the teares of some women be counterfait to deceiue, yet the teares of many be currant to trie their loue.

I for my part will honour those alwayes that bee honest, and worshippe them in my life, whom I shall knowe to be worthie in their liuing, neither can I promise such precisenesse that I shall neuer be caught againe with the bait of beautie, for although the falsehoode of Lucilla haue caused mee to forsake my wonted dotage, yet the fayth of some Ladie, may cause me once againe to fall into mine olde disease. For as the fire stone in Liguria, though it be quenched with milke, yet againe is kindled with water, or the rootes of Anchusa, though it be hardened with water, yet againe it is made soft with Oyle, so the heart of Euphues inflamed earst with loue, although it bee cooled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Ladie, and though it be hardened with the water of wilinesse, yet will it be mollified with the Oyle of wisedome. I presume therefore so much vpon the discreation of you Gentlewomen, that you will

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not thinke the worse of me, in that I haue thought so ill of some women, or loue me the worse, in that I loath some so much. For this is my faith, that some one Rose will bee blasted in the bud, some other neuer fall from the stalke: that the Oke will some be eaten with the worme, the walnut tree neuer: that some women will easily be entised to folly, some other neuer allured to vanitie: You ought therfore no more to be agreeued with that which I haue sayd, then the Mint Master to see the coyner hanged, or the trus subiect the false traitour araigned, or the honest man the thiefe condemned.

And so farewell.

You haue heard (Gentlemen) how soone the hot desire of Euphues was turned into a colde deuotion, not that fancie caused him to change, but that the sicklenesse of Lucilla enforced him to alter his mind. Hauing therefore determined with himselfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to follow his own priuate studie: & calling to mind his former loosenesse, & how in his youth he had mispent his time, he thought to giue a caueat to all parents how they might bring vp their children in vertue, and a commandement to all youth, how they should frame themselues to their fathers instructions: in which is plainly to be seene, what wit can and will do if it be well imploied, which discourse following, although it bring lesse pleasure to your youthfull mindes then his first discourse, yet will it bring more profit: in the one being contained the race of a Louer, in the other the reasons of a Philosopher.

Euphues

IT is commonly sayd, yet doe I thinke it a common lie, that Experience is the mistres of fooles, for in my opinion they bee most fooles that want it. Neither am I one of the least that have tryed this true, neither be onely that herefore thought it to be false. I have bene here a student of great wealth, of some wit, of no small acquaintance, yet have I learned that by experience, that I should hardly have seene by learning. I have throughly sifted ỳ disposition of youth, wherin I have found more brane then meale, more dowe then leaven, more rage then reason. Ye that hath bene burned, knoweth the force of the fire, he that hath bene stong, remembreth the smart of the Scorpion, he that hath endured the bruntes of fancie, knoweth best how to eschewe the broiles of affection. Let therefore my counsaile bee of such authoritie, as it maye commaunde you to be sober, your conversation of such integritie as it maye incourage me to goe forward in that which I have taken in hand: the whole effect shall be to set downe, a young man so absolute, as that nothing maye be added to his further perfection. And although Plato hath bene so curious in his Common weale, Aristotle so precise in his happie man, Tully so pure in his Oratour, that we maye well wish to see them, but never have anie hope to inioye them, yet shall my young Impe be such a one, as shall be perfect everye waie, and yet common, if diligence & industrie be imploied to the attaining of such perfection. But I would not have young men slow to followe my precepts, or idle to deferre the time like Saint George, who is ever on horsl backe, yet never rideth.

If my counsell shall seeme rigorous to Fathers, to instruct their children, or beanie for youth to followe theyr parents will: let them both remember that the Estriche digesteth hard yron to preserue his health, that the Soul-

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dier lyeth in his harneſſe to atchiene conqueſt, that the ſicke patient ſwalloweth bitter Pilles to bee eaſed of his griefe, that youth ſhould indure ſharpe ſtormes to finde reliefe.

I my ſelfe had bene happie if I had bene vnfortunate, wealthy, if left meanely, better learned, if I had bene better liued: we haue an olde (Prouerbe) youth will haue his courſe. Ah Gentlemen, it is a courſe which we ought to make courſe account off, replenilhed with more miſeries then olde age, with more ſinnes then common cutthroats, with more calamities then the date of Priamus: we are no ſoner out of the ſhell, but we reſemble the Cocyx which deſtroieth her ſelfe through ſelfe wil, or the Pellican which pearceth a wound in her owne breaſt: we are either lead with a vaine glorie of our proper perſonage, or with ſelfe loue of our owne capacitie, either entangled with beautie, or ſeduced by idle paſtimes, either witcht with vicious compapie of others, or inueigled with our owne conceits: of all theſe things I may the bolder ſpeake, hauing tryed it true to mine owne trouble.

To the intent therefore that all young Gentlemen might ſhunne my former loſeneſſe, I haue ſet it downe, & that all might followe my future lyfe, I meane here to ſhew what fathers ſhould do, what children ſhould follow, deſiring them both not to reiect it, becauſe it proceedeth from one which hath ben lewde, no more then if they would neglect the golde becauſe it lyeth in the durtie earth, or the pure wine for that it commeth out of the homely preſſe, or the precious ſtone Aetites which is found in the filthie neaſts of the Eagle, or the precious Gemme Draconites, that is euer taken out of the head of the poiſoned Dragon. But to our purpoſe.

¶ That the childe be true borne, no baſtard.

FIrſt touching the procreation, it ſhall ſeeme neceſſarie to intreate of, whoſoeuer hee be that deſireth to bee the Sire of an happie ſonne, or the Father of a fortunate childe, let him abſtaine from thoſe women, which bee either baſe of birth, or bare of honeſtie: for if the mother bee noted of incontinencie, or the Father of vice, the childe will eyther during lyfe bee infected with the like crime, or the trecheryes of his parents, as ignomie to him will bee caſt in his teeth: For we commonly call thoſe vnhappie children, which haue ſprong from vnhoneſt parents. It is therefore a greate treaſure to the Father, and tranquilitie to the minde of the childe, to haue that libertie which both nature, lawe, and reaſon hath ſet downe. The guiltie conſcience of a Father that hath troden awrie, cauſeth him to thinke and ſuſpect that his Father alſo went not right, whereby his owne behauiour is as it were a witneſſe of his owne baſeneſſe: euen as thoſe that come of a noble progenie boaſt of their gentrie: Hereuppon it came that Diophantus, Themiſtocles his ſonne, would often & that openly ſaie in a great multitude, that whatſoeuer hee ſhould ſeeme to requeſt of the Athenians, hee ſhoulde bee ſure alſo to obtaine, for ſayth he, whatſoeuer I will that will my mother, and what my mother ſayth, my Father ſoweth, and what my Father deſireth, that the Athenians will graunt moſt willingly. The bolde courage of the Lacedemonians is to bee praiſed, which ſet a fine on the head of Archidamus their king, for that he had marryed a woman of a ſmall perſonage, ſaying, hee minded to get Nueenes, not Kinges to ſucceede him. Let vs not omit that which our auncetours were wont preciſely to

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keepe, that men should either be sober or drinke little wine, that would haue sober and discreete children, for that the fact of the Father would be figured in the Infant. Diogenes therfore seing a young man either ouercome with drinke or bereaued of his wits, cryed with a loude voice: Mouth, mouth, thou hadst a dronken Father. And thus much for procreation, now how the life should be lead, I will shew briefly.

¶How the life of a young man should be lead.

Here are three things which cause perfection in man, Nature, Reason, Vse. Reason I call discipline, Vse, Exercise: if anie one of these braunches want, certainly the tree of Vertue must needes wither. For Nature without Discipline is of small force, and Discipline without Nature more fable: if exercise or studie be voide of anie of these, it auayleth nothing. For as in tilling of the ground and husbandrie, there is first chosen a fertile soyle, then a cunning sower, then good seede: euen so must we compare Nature to the fat earth, the expert husbandman to the Schoolemaster, the faculties and sciences to the pure seede. If this order had not beene in our predecessors, Pithagoras, Socrates, Plato, and whosoeuer was renowmed in Greece, for the glorie of wisedome, they had neuer beene eternished for wise men, neyther canonised as it were for Saintes, as among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towards him that is endewed with all these qualityes, without the which, man is most miserable. But if there be anie one that thinketh wit not necessarie to the obtaining of wisedome, after he hath gotten the waie to Vertue by industrie and exercise, hee is an heretike in my opinion touching the true

faith of learning, for if Nature plaie not her part, in vaine is labour, and as I sayde before, if studie be not imployed, in vaine is Nature. Sloth tourneth the edge of wit, Studie sharpeneth the minde, a thing bee it neuer so easie is hard to the (idle) a thing be it neuer so hard is easie to the wit well employed. And most plainelye wee may see in many thinges the efficacie of industrie and labour.

The little droppes of raine pearce the harde Marble, yron with often handling is worne to nothing. Besides this, Industrie sheweth her selfe in other thinges, the fertile soyle if it bee neuer tilled doth ware barren, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth anie fruite? What Vine if it be not prayned bringeth forth Grapes? Is not the strength of the bodie tourned to weakenesse, with too much delicacie? were not Milo his armes drawnkallen for want of wrastling. Moreouer, by labour the fierce Unicorne is tamed, the wildest Fawlcon is reclaymed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who being demaunded who among the Thessalians were reputed most vile, those sayd he that liue at quiet & ease, neuer giuing themselues to martiall affaires, but what should one vse many words in a thing already proued. It is custome, vse, and exercise, that bring a young man to vertue, and vertue to his perfection.

Lycurgus the lawe giuer of the Spartans did nourish two Whelpes, both of one sire and one damme, but after a sundrie manner, for the one he framed to hunt, and the other to lye alwayes in the chimneyes ends at the Porredge pot, after ward calling the Lacedemonians into one assemblie, he sayd: To the attaining of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall, then bringing forth the whelpes,

and setting downe there a pot and a Hare, the one ranne at the Hare, the other at the porredge pot: the Lacedemonians scarce vnderstanding this mysterie, he said: Both of these be of one sire and one dam, but you see how Education altereth Nature.

¶Of the education of youth.

IT is most necessarie, and most naturall in mine opinion, that the Mother of the child be also the Nurse, both for the entire loue she beareth to the Babe, and the great desire she hath to haue it well nourished: for is there any one more mete to bring vp the Infant, then she that bore it? Or will any be so carefull for it, as she that brede it? For as the throbbes and throwes in childe-birth, wrought her paine: so the smiling countenaunce of the Infant increaseth her pleasure. The hyred Nurse is not vnlike vnto the hyred seruant, which not for good will, but gaine, not for the loue of the man, but the desire of the money, accomplisheth his dayes worke.

Moreouer, Nature in this poynt enforceth the mother to nurse her owne childe, which hath giuen vnto euerye beast milke to succour her owne: and me thinketh Nature to be a most prouident foresée and prouider for the same, which hath giuen vnto a woman two pappes, that if she coulde conceiue two, she might haue wherewith also to nourish twaine, and that by sucking of the mothers breasts there might be a greater loue, both of the Mother towards the Childe, and the Childe towardes the Mother, which is very lykely to come to passe, for wee see commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that mete seldome, is not the name of a mother more sweete? If

it be, whye is halfe that title bestowed on a Woman, which neuer felt the paines in conceiuing, neyther canne conceiue the lyke pleasure in nourishing, as the Mother doth? Is the earth called the mother of all things, onely because it bringeth forth? No, but because it nourisheth those things that spring out of it, whatsoeuer is bred in the sea, is fed in the sea, no plant, no tree, no hearb commeth out of the ground, that is not moystened and as it were nursed of the moysture and milke of the earth: the Lionesse nourisheth her whelpes, the Rauen cherisheth her birds, the Viper her brood, and shall a woman cast away her Babe?

I account it cast awaye, which in the swathe clowtes is cast aside, and little care can the mother haue, which canne suffer suche crueltye. And canne it bee tearmed with any other title then crueltye, the infant yet lokyng redde of the mother, the mother yet breathing through the tormentes of her trauaile, the childe crying for help, which is sayde to moue wilde beastes: euen in the selfe sayde moment it is borne, or the next minute, to deliuer it to a straunge Nurse, which perhappes is neyther wholesome in bodye, neyther honest in manners: which esteemeth more thy argent, although a trifle, then thy tender Infant thy greatest treasure? Is it not necessary and requisite, that the Babe bee noursed with that true accustomed iuyce, and cherished with his wonted heate, and not fedde with counterfayte dyet? Wheate throwen into a straunge grounde, tourneth to a contrarye graine, the Vine translated into another soyle chaungeth his kinde. A slippe pulled from the stalke withereth, the young Childe as it were slipped from the Pappes of his Mother, eyther chaungeth his Nature, or altereth his disposition. It is pretely sayd of Horace, A new vessell, will long time sauour of that lyquor, that is first powred into it, and the Infant will euer smell of the nurses manners hauing tasted of her milke.

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Therefore let the mother, as often as she shall behold those two fountaines of milke, as it were of theyr owne accord flowing and swelling with lyquor, remember that she is admonished of Nature, yea, commaunded of duetie, to cherishe her owne childe, with her owne teates, otherwise, when the Babe shall now begin to tattle and call her Mamma, with what face canne shee heare it of his mouth, vnto whome she hath denyed Mamma? It is not milke onely that increaseth the strength or augmenteth the body, but the naturall heate and agreement of the mothers body, with the childe, it craueth the same accustomed moysture, that before it receiued in the bowelles, by the which the tender partes were bound and knit together, by the which it increased, and was succoured in the body.

Certes I am of that minde, that the wit and disposition is altered and chaunged by the milke, as the moysture and sappe of the earth doth chaunge the Nature of that tree or plant that it nourisheth. Wherefore the common bye word of the common people, seemeth to bee grounded vppon good experience, which is: This fellowe hath sucked mischiefe euen from the teate of his Nourse: The Grecians when they sawe anie one slattishly fedde, they woulde saye euen as Nourses, whereby they noted the greate disliking they hadde of theyr fulsome feeding. The Etimologie of Mother among ẏ Grecians, may aptly be applied to those mothers which vnnaturally deale with their Children, they call it Meter a Meterine, that is Mother, of not making much off, or of not nourishing. Hereof it commeth, that the Sonne doeth not with diepe desire loue his Mother, neyther with duetie obeye her, his naturall affection being as it were diuided, and distraught into twaine, a Mother and a Nourse: hereof it procedeth that the mother beareth but a colde kindnesse towardes her childe, when she shall see the Nature of the Nurse in the nourture of the childe. The cho-

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best way to learning is, if there be a mutuall loue and feruent desire, betweene the teacher & him that is taught, then verely the greatest furtherance to Education is, if the mother nourish the childe, and the childe suck the mothe mother, that there be as it were a relation and reciprocall order of affection.

Yet if the mother either for the euill habite of her body, or the weakenesse of her paps, cannot though she wold, nourse the infant, then let her prouide such a one, as shall be of a good complection, honest condition, carefull to tender the child, louing to see wel to it, willing to take paines, diligent in tending and prouiding all things necessary, and as like both in the lyniamentes of the bodye and disposition of the minde to the mother as maye bee. Let her forslowe no occasion, that maye bring the childe to quyetnesse and cleanelynesse: for as the partes of a childe, assone as it is borne, are framed and fashioned of the Midwife, that in all poynts it maye be straight and comelye: so the manners of the childe at the first are to bee loked vnto, that nothing discommende the minde, that no crooked behauiour or vndecent demeanour be founde in the man.

Younge and tender age is easely framed to manners, and hardly are those things mollyfied, which are harde. For as the seale is imprinted in the softe ware: so learning is ingrauen in the minde of an young Impe. Plato that diuine Philosopher, admonisheth all Nourses and weaners of youth, that they shoulde not be to busie, to tell them fonde fables or filthy tales, least at theyr enterraunce into the worlde, they shoulde be contaminated with vnsemely behauiour. Vnto the which, Phocilides the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue and litterature.

Moreouer, they are to be trayned vp in the language of their Country, to pronounce aptly and distinctly without

nat ſtammering euery woꝛde and ſillable of their natiue ſpeach, and to be kept from barbatous talke, as the ſhip from Rockes: leaſte being affected with theyꝛ barbariſme, they be infected alſo with their vncleane conuerſation.

It is an olde Prouerbe, that if one dwell the nerte doꝛe to a crepple, he will learne to hanke, if one be conuerſant with an hypocrite, he will ſone endeauour to diſſemble. When this young Infant ſhall growe in yeares, and be of that ripeneſſe that he can conceiue learning, inſomuch as he is to be committed to the tuition of ſome Tutoꝛ, all diligence is to be had to ſearch ſuch a one, as ſhall neyther be vnlearned, neither ill lined, neither a light perſon.

A Gentleman that hath honeſt and diſcrét ſeruaunts diſpoſeth them to the increaſe of his Seignioꝛies, one he appoynteth ſteward of his Courtes, another ouerſéer of his landes, one his Factoꝛ in farre Countries foꝛ his merchaundize, another puruayour foꝛ his cates at home. But if among all his ſeruaunts he ſhall eſpie one, either filthy in his talke, oꝛ ſwilth in his behauiour, either without witt oꝛ voyd of honeſtie, either an vnthꝛifte oꝛ a wittall, him he ſets not as ſuruayour and ouerſéer of his mannoꝛs, but as a ſupeꝛuiſour of his childꝛens conditions and manners: to him he committeth the guyding and tuition of his ſonnes, which is by his pꝛoper nature a ſlaue, a knaue by condition, a beaſt in behauiour: and ſoner will they beſtow a hundꝛeth crownes to haue a hoꝛſe well bꝛoken, then a childe well taught. Wherein I cannot but meruaile to ſée them ſo carefull to increaſe their poſſeſſions, when they be ſo careleſſe to haue them wiſe that ſhoulde inherite them.

A good and diſcréte Schoolemaiſter ſhoulde be ſuch an one as Phœnix was, the inſtructour of Achilles, whome Peleus (as Homere repoꝛteth) appoynted to that ende, that he ſhoulde bée vnto Achilles, not onely a Teacher

of learning, but an enſample of good liuing. But that is moſt principally to be loked for, and moſt diligently to be foreſene: that ſuch tutors be ſought out for the education of a young childe, whoſe life had neuer bene ſtayned with diſhoneſtie, whoſe good name hath neuer bene called into queſtion, whoſe manners hath bene irreprehenſible before the worlde. As huſbandmen hedge in their Trees, ſo ſhoulde good Scholemaiſters with good manners hedge in the witte, and diſpoſition of the Scholler, whereby the Bloſſomes of Learning, maye the ſoner increaſe to a Budde.

Many Parents are in this to bee miſlyked, which hauing neyther tryall of his honeſtye, nor experience of his learning to whome they committe the Childe to bee taught, without any deepe or due conſideration put them to one, eyther ignorant or obſtinate, the which if they themſelues ſhall doe of ignorance, the fullye cannot bee excuſed: if of obſtinatie, their lewdneſſe is to bee abhorred.

Some Fathers are ouercome with the flattery of thoſe ſoles, which profeſſe outwardly great knowledge, & ſhewe a certaine kinde of diſſembling ſincerite in their life. Others at the intreating of their familiar friendes are content to commit their ſonnes to one, without either ſubſtaunce of honeſtie, or ſhadow of learning. By which their vndiſcrete dealing, they are lyke thoſe ſicke men which reiect the expert and cunning Phiſition, and at the requeſt of their friends admit ỹ heedles practiſe, which daungereth the patient, and bringeth the body to his bane. Or not vnlike vnto thoſe, which at the inſtant an importunate ſute of their acquaintance, refuſe a cunning Pilot, & chooſe an vnſkilfull Marriner, which hazardeth the ſhip and themſelues in the calmeſt Sea.

God God, can there be any that hath the name of a Father, which will eſteeme more the fancie of his friend, then

then the nurture of his sonne? It was not in vaine, that Crates would often saye, that if it were lawfull euen in the market place he would crie out: Whether runne you Fathers, which haue all your carke and care to multiply your welth, nothing regarding your children vnto whom you must leaue all. In this they resemble him, which is verye curyous about the shoe, and hath no care of the foote.

Besides this, there are many fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Aristippus seing in an olde miser, did partly note it. This olde miser, as king of Aristippus, what he wold take to teach a lying vp his son answered, a thousand groates: a thousand groates, God shield answered this old buddle, I can haue two seruants of that price. Vnto whom he made answere, thou shalt haue two seruants and one sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the child to cut his meat, that if he handle his knife in the left hand, we rebuke him seuerely, and to be secure of his nurture in discipline and learning? But what doe happen vnto those Parents that lying vp their children like wantons?

When their sonnes shall grow to mans estate, disdayning now to be corrected, stubborne to obeye, giuing themselues to haue pleasures, and vnseemely paftimes, then with the foolish trewaunts they begin to ware wise, and to repent them of their former follye, when their sonnes shall insinuate themselues in the companye of flatterers, (a kinde of men more perillous to youth, than anye kinde of beastes.) When they shall haunt Harlot, frequent Tauernes, be curious in their attire, coslye in their dyette, careleste in their behauiour, when they shall eyther be common Dicers with Gamesters, either wanton dallyers with Ladyes, eyther spende all their thrifte in wine, or all their wealth on women: then the

Father curseth his owne securitie, and lamenteth too late his childes misfortune, then the one accuseth his Sire, as it were of malice, that he would not bring him vp in learning, and himselfe of mischiefe, that he gaue not his mind to good letters. If these youths had bene trained vp in the companie of ante Philosopher, they would neuer haue ben so dissolute in their lyfe, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that playneth the path to felicitie.

If one haue either the giftes of fortune, as great riches, or of Nature, as semely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Vlysses sayde to Aiax, as for our nobilitie, our stocke, our kindered, and whatsoeuer wee our selues haue not done, I scarcely account ours. Riches are precious, but Fortune ruleth the roall, which oftentimes taketh awaie all from them that haue much, and giueth them more that hath nothing. Glorye is a thing worthie to bee followed, but as it is gotten with greate trauayle, so is it lost in a small time.

Beautie is such a thing as wee commonly preferre before all thinges, yet it vadeth before wee perceiue it to flourish: Health is that which all men desire, yet euer subiect to anie disease: Strength is to be wished for, yet is it either abated with an Ague, or taken awaie with age: Whosoeuer therefore boasteth of force, is to beastly, seeing that hee is in that qualitie not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh Gentlemen: that maketh the poore, rich: the base borne, noble: the subiect, a soueregne: the deformed, beautifull: the sicke, whole: the weake, strong: the most miserable, most happie. Where are two principall and peculiar giftes

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in the nature of man, Knowledge and Reason: the one commaundeth, the other obayeth: these things, neither the whirling wheele of Fortune can chaunge, neither the deceitfull cauilling of worldlings separate, neither sickneſſe abate, neither age abolish.

It is onely knowledge, which worne with yeares waxeth young, and when all things are cut awaie with the sickle of Time, Knowledge flourisheth so highe, that Time cannot reach it. Warre taketh all thinges with it euen as the whirle poole, yet must it leaue learning behinde it, wherefore it was wiſelye aunſwered in my opinion of Stilpo the Philosopher: For when Demetrius won the Citie, & made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he hadde loſt any thing of his, in this great spoyle, vnto whome he aunſwered, no verely, for Warre getteth no spoyle of Vertue.

Vnto the like ſenſe may the aunſwere of Socrates be applyed, when Gorgias asked him whether he thought the Perſian King happie or not? I know not sayd he, how much vertue and discipline he hath: for happineſſe doeth not conſiſt in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient then inſtruction for youth, ſo would I haue them nourtured in ſuch a place as is renowmed for learning, voyde of corrupt manners, vndefiled with vice, that ſeing no vayne delights, they may the more easely abſtayne from lycentious deſires. They that ſtudie to pleaſe the multitude, are ſure to diſpleaſe the wiſe: they that ſeeme to flatter rude people with their rude pretences, ſeuell at greate honour, hauing no ayme at honeſtie. When I was here a ſtudent in Athens, it was thought a great commendation for a young Scholler, to make an Oration Extempore, but certainly in my iudgement it is diterlye to be condemned, for whatſoeuer is done raſhly, is done alſo rawlye, he that taketh vppon him to ſpeake without

premeditation, knoweth neither howe to begin, nor where to ende, but falling into a vaine of babbeling, vttereth these thinges, which with modestie he should haue concealed, and forgetteth those things, that before he had conceyued. An Oration eyther penned either premeditated, keepeth it selfe within ỹ bands of Decorum, I haue read that Pericles being at sundrie times called of the people to pleade, would alwaies answere, that he was not readie: euen after the same maner Demosthenes being sent for to declaime amidst the multitude, stande, and sayd, I am not yet prouided.

And in his inuective against Mydas, hee semeth to praise the profitablenesse of premeditation, I confesse, saith hee, ye Athenians, that I haue studyed and considered deepely with my selfe what to speake, for I were a sot, if without due consideration had of those things that are to bee spoken, I shoulde haue talked vnadvisedly. But I speake this not to this ende to condempne the exercise of the wit, but that I would not haue anie young Scholler openly to exercise it, but when he shall growe both in age and eloquence, insomuch as he shall through greate vse and good memorie bee able aptly to conceiue, and readily to vtter anie thing, then this saying Extempore, bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Orator. For as hee that hath long time bene fettered with chaines, being released, halteth through the force of his former prons, so hee that hath bene vsed to a strict kinde of pleading, when he shall talke Extempore, will sauour of his former pening. But if anie will vse it as it were a precepte for youth to tattle Extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Paynter brought Appelles the counterfaite of a face in a Table, saying: Loe Appelles, I drawe this euen now, whereunto he replyed. If thou hadst beene silent, I would haue iudged this Picture to haue bene framed of the sodaine, I mer-

meruayle that in this time thou couldest not paynt manie more of these. But returne we againe. As I would haue tragicall and stately stile shunned, so would I haue that abiect and base phrase eschewed, for this swelling kinde of talke hath lyttle modestie: the other nothing moueth.

Besides this, to haue the Oration all one in euerie parte, neither adorned with fine figures, neither sprinkled with choice phrases, bringeth tediousnesse to the hearers, and argueth the speaker of little learning and lesse eloquence. He should moreouer talke of many matters, not alwayes harpe vppon one string, hee that alwayes singeth one note without Descant, breedeth no delight, he that alwayes playeth one parte, breedeth loathsomenesse to the eare. It is varietie that moueth the minde of all men, and one thing sayd twice (as wee saie commonly) deserueth a trudge.

Homer would saie, that it loathed him to repeate anie thing againe, though it were neuer so pleasant or profitable. Though the Rose be swete, yet being tyed with the Violet, the smell is more fragrant: though meat nourish, yet hauing good sauour it prouoketh appetite. The fairest nosegay is made of many flowers, the finest picture of sundrie colours, the wholesomest medicine of diuers hearbes: wherefore it behoueth youth with all industrie to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onely the quirkes and quiddities of the Logicians, but also to haue a sight in the numbers of Arethmetricians, the Triangles and Circles of the Geometricians, the Sphære & Globe of the Astrologians, the notes and crochets of the Musitions, the odde conceits of the Poets, the simples of the Phisitions, and in all things, to the ende that when they shall be willed to talke of anie of them, they may be ignorannt in nothing.

He that hath a garden plot doth as well sow the Potherbe as the Pargerom, as well the Lake as the Lilly, as

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well the wholesome Isoppe as the faire Carnation, the which he doeth to the intent he maye haue wholesome herbes as well to nourish his inward partes, as sweete flowers to please his outwarde desire, as well fruitefull plants to refresh his senses, as faire shewes to please his sight. Euen so, whosoeuer that hath a sharpe and capable wit, let him as well giue his minde to sacred knowledge of Diuinitie, as to the profound studie of philosophy, that by his wit he may not onely reape pleasure but profit, not onely contentation in minde, but quietnesse in conscience. I will proceede in the Education.

I would haue them first of all to follow Philosophie, as most auncient, yea most excellent, for as it is pleasant to passe through many faire Cities, but most pleasaunt to dwell in the fairest: euen so to read many Historyes and Artes it is pleasaunt, but as it were to lodge with Philosophie most profitable.

It was pretely sayd of Bion the Philosopher: Euen as when the woers could not haue the company of Penelope, they ran to her handmaydens: so they that cannot attain to ỳ knowledge of Philosophie, apply their mindes to things most vile and contemptible. Wherefore we must preferre Philosophye, as the onely Princesse of all Sciences, and other Artes as wayting maides.

For the curing & keeping in temper of the body, man by his industrie hath founde two things, Physicke, and Exercise, the one cureth sicknes, the other preserueth the body in temper: but there is nothing that maye heale diseases, or cure the wounds of the minde, but onely Philosophy.

By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I maye in one worde saye what maye be sayde, what is to be knowen, what is to be auoyded: how we ought to obey our parents, reuerence our elders, entertaine straungers, honour Magistrates, loue our friendes, lyue with our

our wiues, vse our seruaunts. How we should worship God, be dutifull to our Fathers, stand in awe of our superiours, obey law, giue place to officers, how we may chuse friends, nurture our children, & that which is most noble, how we should neither be to proud in prosperitie, neither pensiue in aduersitie, neither like beastes ouercome with anger. And heere I cannot but lament Athens, which hauing beene alwayes the nurse of Philosophers, doth now nourish onely the name of Philosophie. For to speake plainely of the disorder of Athens, who doeth not see it and sorrowe at it? Such playing at Dice, such quaffing of drinke, such dalliaunce with women, such daunting, that in my opinion, there is no quaffer in Flaunders so giuen to tippeling, no Courtier in Italye so giuen to ryot, no creature in the worlde so misled, as a student in Athens.

Such a confusion of degrées, that the Scholler knoweth not his duetie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctour. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the stréetes, such subtill practises in chambers, as maketh my heart to melte with sorrowe to thinke of it, and should cause your minds Gentlemen to be penitent to remember it.

Moreouer, who doth knowe a Scholler by his habite? Is there anie hat of so vnséemely a fashion, anie dublet of so long a Waste, anie Hose so short, anie attyre, either so costly or so courtly, either so straunge in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in stéede of blacke cloth, blacke Veluet, in stéede of course Sackcloth, fine Silke? Be they not more like Courtiers then Schollers, more like stageplayers then Students, more like Ruffians of Naples then disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they doe in

the attyre of the bodie, for certainely as there is no Nation whose fashion in apparell they doe not vse, so there is no wickednesse published in anie place that they doe not practise. I thinke that in Sodom and Gomorra there was neuer more filthynesse, neuer more pride in Rome, more poisoning in Italie, more lying in Crete, more prime sporling in Spaine, more Idolatrie in Aegypt, then is at this daye in Athens, neuer such sects among the Heathens, such Schismes among the Turkes, such mis beleefe among the Infidells, as is now among Schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection.

What shame is this Gentlemen, that a place so renowmed for good learning, shoulde be so shamed for ill liuing? That where grace doth abound, sinne should so superabound? That where the greatest profession of knowledge is, there shoulde also be the least practising of honestie.

I haue read of many Universities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germanie, in England, of Oxford and Cambridge, which if they were halfe so ill as Athens they were to to badde, and as I haue heard, as they be they be starke naught. But I can speake the lesse against them for that I was neuer in them, yet canne I not chuse but be agrieued, that by report I am enforced rather to accuse them of vanitye, then excuse them anie waye. Ah Gentlemen what is to be looked for, naie, what is not to be feared, when the Temple of Vesta where virgins should liue, is like the stewes fraught with strumpets, when the Alter wher nothing but sanctitie and holynesse should be vsed, is polluted with vncleannesse, when the Universities of Christendome which should be the eyes, the lightes, the leauen, the Salt, the seasoning of the worlde, are dimmed with blinde concupiscence, put out with pride, and haue lost their sauour with impietie,

Is it not become a bye worde among the common people, that they had rather send their children to the Carr, then to the Vniuersitie, bæing induced so to saye, for the abuse that raigneth in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse liued then when they went, and not onely vnthriftes of their money, but also banquerouts of good manners: was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister and the Scholler, the Tutor and the Pupill, be both agreed, for the one careth not how little paine he taketh for his money, the other how little learning.

I perceiue that in Athens there be no chaungelinges: when of olde it was sayde to a Lacedemonian, that all the Grecians knewe honestie, but not one practised it.

When Panthænea were celebrated in Athens an olde man going to take a place, was mockingly reiected, at the last, comming among the Lacedemonians, all the youth gaue him place, which the Athenians lyked well off, then one of the Spartans cryed out: Verily the Athenians knowe what shoulde be done, but they neuer doe it.

When one of the Lacedemonians had bæne for a certaine time in Athens, seeing nothing but dauncing, dicing, banketting, surfetting, and licencious behauiour, returning home he was asked how all things stode in Athens, to whom he aunswered, all thinges are honest there, meaning that the Athenians accounted all things good, and nothing bad.

How such abuses shoulde or might be reformed in all Vniuersities, especially in Athens, if I were of authoritie to command, it shuld some be seene, or of credit to perswade those that haue the dealings with them, it should some be shewen.

And vntill I ſée better reformation in Athens my young Ephœbus ſhall not be nurtered in Athens. I haue ſpoken all this, that you Gentlemen might ſée howe the Philoſophers in Athens practiſe nothing leſſe then Philoſophie, what Scholler is he that is ſo zealous at his booke as Chriſippus, who had not his maid Meliſſa thruſt meat in his mouth, had periſhed with famine, being alway ſtudying. Who ſo watchfull as Ariſtotle, who going to bedde would haue a ball of Braſſe in his hande, that if he ſhould be taken in a ſlumber it might fall and awake him? No, no, the times are chaunged as Ouid ſayth, and we are chaunged in the times, let vs endeauour euerie one to amend one, and we ſhall all ſone be amended, let vs giue no occaſion of reproch, and we ſhall more eaſily beare the burdenne of falſe reportes. And as we ſée by Learning what we ſhould doe, ſo let vs do as we le learne, then ſhall Athens flouriſh, then ſhall the Studentes be had in greate reputation, then ſhall learning haue his hire, and euerye good Scholler his hope. But returne we once againe to Philo.

There is amongeſt men a trifolde kinde of life. Actiue, which is about ciuill function and adminiſtration of the common weale. Speculatiue, which is continuall medytation and ſtudie. The third a lyfe lead, moſt commonlye a lewde lyfe, an idle and vaine life, the life that the Epicures account their whole felicitie, a voluptuous lyfe, replenished with all kinde of vanitie, if this actiue lyfe bée without Philoſophie, it is an idle life, or at the leaſt a lyfe euill imployed, which is worſe: if the contemplatiue lyfe be ſeperated from the Actiue, it is moſt vnprofitable.

I would therefore haue my youth, ſo to beſtow his ſtudie, as he may be both exerciſed in the common weale to common profite, and well imployed priuately for his own perfection, ſo as by his ſtudie the rule he ſhall beare maye be directed, and by his gouernment his ſtudie may be increaſed

created: in this manner ruled Pericles peace in ciuill affaires, after this sort did Architas the Tarentine, Dion the Syracusian, the Theban Epimionndas gouerne their Cities.

For the exercise of the body, it is necessary also somewhat be added, that is, that the childe should be at suche times permitted to recreate himselfe, when his minde is ouercome with studie, least dulling himselfe with ouermuch industrie, he become vnfit afterward to conceiue readely: besides this, it will cause an apt composition and naturall strength, that it before retayned. A good composition of the body, layeth a good foundation of olde age: for as in the faire Summer we repaire all things necessary for the colde Winter: so good manners in youth, & lawfull exercises, be as it were victualles and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by playe, then other while they should haue done by study: and so to be vsed, if they addict not themselues more to the exercise of the limbs, then the following of learning: the greatest enimies to discipline, as Plato recompteth, are labours, and sleepe.

It is also requisit, that he be expert in martial affaires, in shooting, in darting, that he hawke and hunt, for his honest pastime and recreation: and if after all these pastimes he shall seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatened with wordes, not bulled with blowes, lyke seruaunts, tho with the more they are beaten, the better they beare it, and the lesse they care for it: for children of good disposition, are either incited by praise to goe forward, or shamed by dispraise, to commit the lyke offence: those of obstinate and blockish behauiour, are neither with wordes to be perswaded, neyther with stripes to be corrected. They must now be taunted with sharpe bookes, straight waies admonished with faire wordes, nowe threatened a pai-

ment, by and by promised a reward, and dealt with all, as nurses doe with their babes, whom after they haue made to crie, they proffer the teate.

But diligent héede must be taken, that he be not praised aboue measure, least standing too much in his owne conceipt, he become also obstinate in his owne opinions. I haue knowen many Fathers, whose great loue towardes their sonnes, hath bene the cause in trace that they loued them not: for when they see a sharpe wit in their Sonne to conceiue, for the desire they haue, that he shoulde outrunne his fellowes, they loade him with continuall exercise, which is the onelye cause that he sinketh under his burden, and giueth ouer in the playne fielde. Plantes are nourished with lyttle Rayne, yet drowned with much: euen so the minde with indifferent labour, waxeth more perfect, with ouer-much studie it is made fruitlesse.

We must consider, that all our life is deuided into remission and studie. As there is watching, so is there sleep: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working dayes, so is there also many holy dayes: and if I may speak all in one word, ease is the sauce of labour, which is plainlye to be seene, not onely in liuing things, but also in things without life. We vnbend the bowe, that we may the better bend him: we vnloose the harpe, that we may the sooner tune him: the body is kept in health, as well with fasting as eating, the minde healed with ease, as well as with labour. Those parents are in my minde to be mislyked, which commit the whole care of their childe to the custodie of a hyreling, neither asking, neither knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would be more carefull what hee did teach: but seeing the father carelesse what they learne, he is also secure what he teacheth. That notabe saying of the

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horse-keper may be beste applyed, which sayde, Nothing did so fat the horse as the eye of the maister.

Moreouer, I would haue the memory of children continually to be exercised, which is the greatest furtherance to learning that can be, for this cause they fayned in their olde Fables, Memorie to be the mother of Perfection. Children are to be chastised, if they vse any filthie or vnseemly talke, for as Democrates saith, the word is the shadow of the worke; they must be curteous in their behauiour, lowly in their speach, not disdaining their cockemates, or refraining their companye: they must not lyue wantonly, neither speake impudently, neither be angrye without cause, neither quarrelous without colour. A young man being peruerse in nature, a prowde in words and manners, gaue Socrates a spurn, who being moued by his fellowes to giue him another: If saide Socrates, an Asse had kicked me, would you alsg haue me to kicke him again, the great wisedome in Socrates in suppressing his anger, is worthy great commendation. Architas y Tarentine returning from warre and finding his grounde ouergrowen with weeds, and tourned vp with Poales, sent for his Farmer, vnto whom he sayd, if I were not angrye, I would make thee repent thy ill husbandry. Plato hauing a seruant, whose delight was in filling of his belly, seeing him on a time idle, & vnhonest in behauiour, said, Out of my sight, for I am incensed with anger. Although these examples be harde to imitate, yet should euery man in his indeauor to repelle that hot and headie humor, which he is by nature subiect vnto.

To be silent and discrete in company, though many thinke it a thing of no great wayght or importance, yet it is most requisite for a young man, and most necessarye for my Ephebus. It neuer hath bene hurtfull to anie to holde his peace: to speake, damage to manie: what so is kepte in silence, is husht, but whatsoeuer is

babled out, cannot againe be recalled. We may se ỹ cunning and curious worke of nature, which hath barred and hedged in nothing so stronglye as the tongue, with two rowes of teeth, and therewith two lips: besides, she hath placed it farre from the heart, that it should not vtter that which the heart had conceiued. This also should cause vs to be silent, seeing those that vse much talke, though they speake truly, are neuer beleeued.

Wine therefore is to be refrained, which is learned to be the glasse of the minde, and it is an olde Prouerbe, whatsoeuer is in the hart of the sober man, is in ỹ mouth of the Drunkard. Bias holding his tongue at a feast, was learned there of a tatler to be a fole, who sayd: is there anye wise man that can holde his tongue amiddest the Wine? Vnto whom Bias answered, there is no fole that can.

A certaine Gentleman heare in Athens inuited the Kings Legates to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of diuers matters, both of the common weale and learning, onely Zeno sayd nothing. Then the Ambassadours sayd, What shall we shew of thee, O Zeno to the King? Nothing answered he, but that there is an olde man in Athens, that amiddest the Pots could holde his peace. Anacharsis supping with Solon, was founde a sleepe, hauing his right hand before his mouth, and his left vpon his priuities, whereby was noted, that the tongue should be rained with the strongest bridle. Zeno because he would not be inforced to reueale any thing against his will by torments, bit off his tongue, and spit it in the face of the tyrannt.

Now when children shall by wisedome and vse, refrayne from ouer-much tatling, let them also be admonished, that when they shall speake, they speake nothing but truth; to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a sonne. But the greatest

the greatest thing is yet behinde, whether that those are to bee admitted as cockmates with children which loue them entirely, or whether they be to be banished from them.

When as I see many Fathers more cruell to their children then carefull of them, which thinke it not necessarie to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance, Socrates, Plato, Xenophon, Eschines, Sæbetes, & all those that so much commend the loue of men, which haue also brought vp manye to great rule, reason, and pietie, then I am incouraged to imitate those whose excellencie doth warrant my precepts to be true. If anie shall loue the childe for his comely countenance, him would I haue to be banished as a most daungerous and infectious beast: if he shall loue him for his Fathers sake, or for his owne good qualities, him would I haue to be with him allwayes, as superuisour of his manners, such hath it bene in times past the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a childe, I will speake two wordes howe he shoulde bee trained when he groweth in yeares. I cannot but mislyke the Nature of diuerse Parents which appoint ouerseers and Tutours for their children in their tender age, and suffer them when they come to bee young men, to haue the Bridle in their owne handes, knowing not that age requireth rather a harde Snaffle then a pleasant bit, and is sooner allured to wickednesse then childehoode.

Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threates they are to bee remedyed, or with fayre promises to bee rewarded. But the sinnes and faultes of young men are

almost or altogether intollerable, which giue themselues to be delicate in their diet, prodigall in their expence, vsing Dicing, Dauncing, Drokennesse, deflouring of virgins, abusing wiues, committing adulteries, and accounting all thinges honest that are most detestable.

Here therefore must be vsed a due regarde that their lust maye bee repressed, their ryot abated, their courage coled: for harde it is to see a young man to be master of himselfe, which yeeldeth himselfe as it were a bondslaue, to fonde and ouerlashing affections. Wise Parents ought to take good heede, especially at this time, that they frame their sonnes to modestie, either by threates or by rewardes, either by faire promises or seuere practices, either shewing the miseries of those that haue beene ouercome with wildnesse, or the happinesse of them that haue contented themselues within the bandes of reason: these two are as it were the Ensignes of vertue: the hope of honour, the feare of punishment. But chiefly parents must cause their youth to abandon the societie of those which are noted of euill liuing & lewde behauiour, which Pithagoras semed somwhat obscurely to note in these his sayings.

First, that one shoulde abstaine from the talk of those things that haue blacke tailes: That is, we must not vse the companie of those, whose corrupt manners doe as it were make their life blacke. Not to go aboue the ballance, that is, to reuerence iustice, neither for feare or flatterie to leane vnto anie one partially. Not to liue in idlenesse, is, that that sloth shoulde be abhorred. That we shuld not shake euery man by the hand: That is, that we shuld not contract friendship with all. Not to weare a straight ring: that is, that we should lead our life so as we need not fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke anie that is furious with

words,

words. Not to eate our hearte: that is, that we should not vexe our selues with thoughtes, consume our bodies with sighs, with sobs, or with care to pine our carcases. To abstaine from beanes, that is, not to meddle in ciuil affaires, or businesse of the common weale, for in olde times the election of Magistrates was made by pulling of beanes. Not to put our meat in Scipio: that is, we should not speake of manners or vertues, to those whose minds be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with griefe, but willingly yeld to Nature. But I will returne to my former precepte: that is, that young men should be kept from the companie of those that are wicked, especially from the sight of the flatterer. For I say now as I haue oftentimes before sayd, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the father, and all honest friends.

When the Father exhorteth the sonne to sobrietie, the flatterer prouoketh him to Wine: when the Father warneth them to continencie, the flatterer alureth him to lust: when the Father admonisheth them to thrifte, the flatterer taleth them to prodigalitie: when the Father encourageth them to labour, the flatterer leyeth a Cushion vnder his Elbowe, to slepe: bidding him to eate, drinke, and to mee merrie, for that the lyfe of man is soone gone, and but as a short shadowe, and seeing that we haue but a while to liue, who would doo lyke a seruaunt? They saye, that nowe their Fathers be olde, and doate through age lyke Saturnus.

Hereof it commeth that young men giuing not onely attentiue care, but readye eare to flatterers, fall into such misfortune: hereof it proceedeth, that they

haunt the Stewes, marrie before they bée wise, and dye before they thriue. These be the beasts which liue by the trenchers of young Gentlemen, and consume the treasures of their reuenewes, these bée they that soth young youths in all theyr sayinges, that vpholde them in all theyr vowings, with a yea, or a nay, these be they that are at euerie becke, at euery nodde, frée men by Fortune, slaues by frée will.

Wherefore if there bée anie Father that would haue his children nourtured and brought vp in honestie, let him expell these Panthers which haue a sweete smell, but a deuouring minde: yet would I not haue Parents altogether precise, or too secure in correction, but let them with mildnesse forgiue light offences, and remember that they themselues haue béene young: as the Phisition by mingling bitter poisons with sweet licour, bringeth health to the bodie, so the father with sharp rebukes, seasoned with louing lookes, causeth a redresse and amendement in the child. But if the Father be throughly angrie vpon good occasion, let him not continue his rage, for I rather he should be sone angrie then hard to be pleased, for when the sonne shall perceiue that the Father hath conceiued rather a hate then a heate against him, hée becommeth desperate, neyther regarding his Fathers ire, neyther his owne dutie.

Some lyght faultes let them dissemble as though they knew them not, and seeing them, let them not séeme to see them, and hearing them, let them not séeme to heare. Wée can easily forget the offences of our friendes bée they neuer so greate, and shall wée not forgiue the escapes of our children bée they neuer so small? Wée beare ofttentimes with our seruauntes, and shall wée not sometimes with our sonnes: the sayrest Jennet is ruled as well with the Wande, as with the Spurre, the wildest childe, is as sone corrected with a word, as with

a weapon. If thy sonne bee so stubborne obstinatelye to rebell against thee, or so wilful to perseuer in his wickednesse, ẏ neyther for feare of punishment, neither for hope of rewarde, he is any way to be reclaimed: then seeke out some mariage fit for his degree, which is the surest bonde of youth, and the strongest chayne to fetter affections, that can be found. Yet let his wife be such a one, as is neither much more noble in birthe, or farre more richer in goods, but according to the wise saying: choose one euery way as neere as may be, equall in both, for they that doo desire great dowryes, doo rather marry themselues to the wealth, then to theyr wife.

But to returne to the matter: It is most requisit, that Fathers, both by their discreete counsaile and honest conuersation, be an example of imitation to their children, that they seeing in their parents as it were in a glasse, the perfection of manners, they may be incouraged by theyr vpright liuing to practise the lyke pietie. For if a Father rebuke his childe for swearing, and he himselfe a blasphemer, doth he not see that in detecting his sonnes vice, he also noteth his owne? If the father counsaile his sonne to refraine wine as most vnwholesome, and drinke himselfe immoderately, doth he not as wel reproue his own folly, as rebuke his sonnes? Age alway ought to be a myrrour for youth: for where olde age is impudent, there certainly youth must needes be shamelesse: where the aged haue no respect of their honourable and graye haires, there the young gallants haue little regard of their honest behauiour: and in one worde to conclude all, where age is past grauitie, there youth is past grace. The summe of all, wherewith I would haue my Ephoebus indued, and how I would haue him instructed, shall briefelye appeare in this following.

First, that he be of honest parents, noursed of his mother, brought vp in such a place as is incorrupt, both for the ayre and manners, with such a person as is vndefi-

ted, of great zeale, of profound knowledge, of absolute perfection, that he be instructed in Philosophye, whereby he may attaine learning, and haue in all sciences a smacke, whereby he may readely dispate of any thing: that his body be kept in his pure strength by comelie exercise, his wit and memory by diligent studie: that he abandon all allurements of vice, and continually encline to vertue. Which if it shall, as it may come to passe, then no I hope that if euer Platoes Common weale shall flourish, that my Ephœbus shall be a Citizen: that if Aristotle fined anye happie man, it will be my childe: if Tully confesse anye to be an absolute Oratour, it will be my young youth.

I am here therefore Gentlemen to exhorte you, that with all industrie you apply your minds to the studie of Philosophie, that as you professe your selues Students, so you may be Students, that as you disdaine not the name of a Scholler, so you will not be found voyd of the duties of Schollers: let not your minds be carried away with vaine delights, as with trauailing into farre and strange countries, where you shall see more wickednes, then learne vertue and wit. Neither with costly attire of the newest cut, the Dutch hat, the French hose, the Spanish rapier, the Italian hilte, and I know not what.

Cast not your eyes on the beautie of women, least ye cast away your hearts with folly, let not that fonde Loue wherewith youth fatteth himselfe as fat as a foole, infect you, for as a sinewe being cut, though it be healed, there will alwayes remaine a scarre: or as fine lynnen stayned with blacke inke, though it be washed neuer so often, will haue an yron mowle: so the minde once mangeled or maymed with loue, though it be neuer so wel cured with reason, or coled by wisedome, yet there will appeare a scarre, by the which one may gesse the minde hath bene pearced, and a blemish, whereby one may iudge the heart hath bene stained.

Refraine from dicing, which was the onely cause, that Pyreus was striken to the heart, and from dauncing, which was the meanes that lost Iohn Baptists head: I am not he that will disallow honest recreation, although I detest the abuses.

I speak boldly vnto you, because I my selfe know you: what Athens hath bene, what Athens is, what Athens shall be, I can gesse. Let not euery Inne and Alehouse in Athens be as it wer your chamber, frequent not those ordinarie Tables, where either for desire of delicate cates, or the meeting of youthfull cõpanions, ye both spend your money vainly, and your time idly: imitate him in lyfe, whom you seeme to honour for his learning, Aristotle, who was neuer seene in the companye of those, that idly bestowed their time.

There is nothing more swifter then Time, nothing more sweeter: wee haue not as Seneca saith, little Time to lyue, but we leese much, neither haue we a short lyfe by Nature, but we make it shorter by naughtinesse; our lyfe is long, if we know how to vse it. Followe Appelles that cunning and wise Painter, which would let no day passe ouer his head, without a line, without some labour.

It was pretely sayd of Hesiodas: Let vs endeuour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that man is indued with a soule, yet taken touching their perfection of senses in their kinde, it is most certaine. Doth not the Lion for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clerer, the Vulture smell better, the Moale heare lightlier? Let vs therefore endeauour to excel in vertue, seeing in qualities of the bodie we be inferiour to beasts.

And heere I am most earnestly to exhort you to modestie in your behauiour, to dutie to your Elders, to diligence in your studies.

I was of late in Italy, where mine eares glowed & my heart was galled, to heare the abuses that raigne in Athens: I cannot tell whether those things sprang, by the lewd and lying lyps of the ignorant, which are alwayes enimies to learning, or by the reportes of such as lawe them and sorrowed at them.

It was openlye reported of an olde man in Naples, that there was more lightnesse in Athens, then in all Italy, more wanton youthes of Scholliers, than in all Europe besides, more Papists, more Atheists, more sectes, more schismes, then in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report without great suspition.

Frame therefore your lives to such integritie, your studies to attaining of such perfection, that neither the might of the strong, neither the malyce of the weake, neither the swifte reports of the ignorant, be able to spot you with dishonestie, or note you of ungodlinesse.

The greatest harme that you can do unto the enuious, is to do well: the greatest corrasiue that you can give unto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to lyue well, and learne well, the greatest commoditie, that you can valde unto your Countrey, is with wisedome to bestowe that Talent, that by grace was given you.

And here I cannot chuse but give you that counsell, that an olde man in Naples gave me most wisely, although I had then neither grace to follow it, neither will to give eare to it, desiring you not to reiecte it, because I did once despise it. It was thus as I can remember, word for word.

Descend into your owne consciences, consider with your

your selues, the greate difference betweene staring and starke blinde, wit and wisdome, loue and lust: Be merry, but with modestie: be sober, but not sullen: be valiant, but not too ventrous: let your attire be comly but not too costly: your diet wholesome, but not excessiue: vse pastime as the worlde importeth, to passe the time in honest recreation, mistrust no man without cause, neither be ye credulous without proofe: bee not lyght to follow euery mannes opinion, neither obstinate to stand in your owne conceites: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your friends desire.

This was his graue and godly aduise, whose counsaile I would haue you all to followe, frequent lectures, vse disputations openly, neglect not your priuate studyes, let not degrees be giuen for loue, but for learning, not for money but for knowledge, and because you shall bee the better encouraged to followe my counsaile, I will bee as it were an exaumple my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessarie for the instruction of youth, gaue his minde to the continuall studie of Philosophie, insomuch as he became publike Reader in the Vniuersitie, with such commendation, as neuer any before him, in the which he continued for the space of ten yeares, onely searching out the secrets of Nature, and the hidden mysteries of Philosophie, and hauing collected into three volumes his Lectures, thought for the profite of young Schollers to set them forth in print, which if he performe, I would also in this his Apotemia haue inserted, but he altering his determination till into this discourse with himselfe.

Why Euphues, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in Heauen? shall thy wit rather be employed to the attaining of hu-

mane wisdome, then diuine knowledge? Is Aristotle more deare to thee with his bookes, then Christ with his bloud? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of ỹ resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse then a Iewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their auncestours, and a blot to their owne Gentrie, to reade or practise Diuinitie. They thinke it nowe sufficient for their felicitie, to ride well vpon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisedome, neither the ende, which is Christ: onelye they account Diuinitie most contemptible, which is and ought to be most notable. Without this, there is no Lawyer be he neuer so eloquent, no Physition be he neuer so excellent, no Philosopher be he neuer so learned, no King, no Keyser, be he neuer so royall in birth, so politike in peace, so expert in warre, so valiaunt in prowesse, but he is to be detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Elegies of Ouid, the deapth & profound knowledge of Aristotle. Farewell Rhetorike, farewell Philosophie, farewell all learning, which is not sprong from the bowells of the holy Bible.

In this learning shall we finde milke for the weake, and marrowe for the strong, in this shall we see howe the ignorannt maye be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserued. Oh I woulde Gentlemen woulde sometimes sequester themselues from their owne delyghtes, and employe their wittes in searching these heauenly and diuine mysteries. It is common, yea, and lamentable to see that if a young youth haue the giftes of Nature, as a sharpe

wit,

wit, or of Fortune, as sufficient wealth to maintaine them, he employeth the one in the vaine inuentions of loue, the other in the vile brauerie of pride: the one in the passions of his minde and praises of his Ladie, the other in furnishing of his bodie and furthering of his lust. Hereof it commeth, that such vaine ditties, such idle sonets, such enticing songes, are set forth to the gaze of the world, and griefe of the godly. I my selfe knowe none so ill as my selfe, who in times past haue bene so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady, but as repentaunce hath caused me to leaue & loath such vayne delights: so wisedome hath opened vnto me, the perfect gate to eternall life.

Besides this, I my selfe haue thought, that in Diuinitie ther could be no eloquence, which I might imitate, no pleasaunt inuention which I might followe, no delycate phrase that might delight me: but now I see, that in the sacred knowledge of Gods will, the onelye eloquence, the true & perfect phrase, the testimony of Saluation doeth abide: and seing without this, all learning, is ignoraunce, all wisedome, mere folly: all wit, plaine blauntnesse: all iustice, iniquitie: all eloquence, barbarisme: all beautie, deformitie: I will spende all the remaynder of my lyfe in studying the olde Testament, wherein is prefigured the comming of my Sauiour, & the new Testament, wherein my Christ doeth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies shoulde cast euerye good Christian into a shiuering Ague, to remember his anguith: whose sweating of water and blood, shoulde cause euerye deuoute and zealous Catholicke to shedde teares of repentaunce, in remembraunce of his tormentes.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light company, all the disputations in Schooles of Philosophie, and gaue himselfe to

the touchstone of holynesse in Diuinitie, accompting all other things as most vile and contemptible.

¶Euphues to the Gentlemen Schollers in Athens.

THE Merchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Lawyer that pleadeth for golde, the Crafts man that seeketh to liue by his labour, all these after they haue fatted themselues with sufficient, either take they? ease, or lesse paine then they were accustomed: Hippomanes ceased to runne, when he had gotten the goale: Hercules to labour when he had obtained the victorie: Mercurie to pipe when he had cast Argus in a slumber. Euerie action hath his ende, and then we leaue to sweat when we haue found ý sweet. The Ant though she toile in Summer, yet in Winter she leaueth to trauaile. The Bee though she delyght to sucke the sayre flower, yet is she at last cloyed with the Honnie. The Spider that weaueth the finest threed, ceaseth at the last when she hath finished her webbe. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for he that tasteth the sweet of learning, endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the end: or like the Bird in the lime bush, which the more she striueth to get out, the faster she sticketh in.

And certainly it may be sayd of learning, as it was fained of Nectar the drinke of the Gods, the which the more it was dronke, the more it would ouerflowe the brimme of the cup, neither is it farre vnlike the flowre that groweth in the riuer of Caria, the which the more it is cut, the more it increaseth.

And

And it fareth with him that followeth it, as with him that hath the dropſie, who the more he drinketh the more he thirſteth. Therefore in my minde, the ſtudent is at leſſe eaſe, then the Oxe that draweth, or the Aſſe that carryeth his burthen, who neither at the plowe when others eate, is voyd of labour: neither in his bed when others ſlepe, is voyd of meditation.

But as in manurie craftes, though they be all good, yet that is accounted moſt noble, that is moſt neceſſarie, ſo in the actions and ſtudies of the minde, although they be all worthy, yet that deſerueth greateſt praiſe, which bringeth greateſt profite. And ſo we commonly do make beſt account of that, which doth vs moſt good. We eſteeme better of the Phiſition that miniſtreth the potion, then of the Apothecarie that ſelleth ẏ drugs. How much more ought we with all diligence, ſtudie, and induſtrie, to ſpende our ſhort Pilgrimage, in the ſeeking out of our ſalnation. Vaine is Philoſophie, vaine is Phiſicke, vaine is Lawe, vaine is all Learning, without the taſte of Diuine knowledge. I was determined to write notes of Philoſophye, which had bene to ſad you fat with folly: yet ẏ I might ſeeme neither idle, neither you euill imployed, I haue here ſet down a briefe diſcourſe, which of late I haue had with an Heretike, which kepte me from idleneſſe, and maye it you read it, deterre you from Hereſie. It was with an Atheyſt, a man in my opinion monſtrous, yet tractable to be perſwaded. By this ſhall you ſee the abſurde dotage of him that thinketh there is no God, or an inſufficient god: yet heere ſhall you finde the ſumme of Faith, which iuſtifieth onelye in Chriſt, the weakneſſe of the Lawe, the ſtrength of the Goſpell, and the knowledge of Gods wil. Heere ſhall ye finde hope if you be in deſpaire, comfort, if you be diſtreſſed: if you thirſt, drinke: meate, if ye hunger. If ye feare Moſes, who ſaith: Without you fulfill the Lawe you ſhall periſh: behold Chriſt which ſayth, I haue ouercommed the Lawe. And that in theſe deſperate

dayes, wherein so many sectes are sowen, and in the wasning of the worlde, wherein so many false Christes are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euerye one ought to trusse, and by the which euerye one should trye himselfe, which if you followe, I doubt not, but that as you haue proued learned Philosophers, you will also proclaime excellent Diuines, which God graunt.

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¶EVPHVES AND *ATHEOS.*

ATHEOS. I am gladde Euphues, that I haue founde thee at leasure, partly that we might be merry, and partlye that I might be perswaded in a thing, that much troubleth my conscience. It is concerning God. There be many that are of this minde, that there is a God, whom they terme the Creatour of all things: a God, whome they call the Sonne, the Redæmer of the worlde: a God whom they name the Holye Ghost, the worker of all thinges, the Comforter, the Spirite: and yet are they of this opinion also, that they bee but one God, coequall in power, coeternall, incomprehensible, and yet a Trinitie in person. I for my parte, although I am not so credulous to beleeue theyr curyous opinions, yet am I desirous to heare the reasons that should driue them vnto such fonde and franticke imaginations. For as I know nothing to be so absurd, which some of the Philosophers haue not defended; so thinke I nothing so erronious, which some of our Catholickes haue not maintained. If there were, as diuers dreame, a God that woulde reuenge the oppression of the Widdowes and Fatherlesse, that woulde rewarde the zeale of the Mercifull, pittie the Poore, and pardon the Penitent, then woulde the People eyther

stand

stand in greater awe, and owe more loue towardes their God.

I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine and deuised deities, who seeing Aesculapius with a long beard of gold, and Apollo his Father beardlesse, plaied the Barber, and shaued it from him, saying: It was not decent that the Sonne should haue a beard, and the Father none. Seeing also Iupiter with an ornament of gold, tooke it from him, iesting thus, In Sommer this aray is too heauie, in winter too colde, heere I leaue one of woollen both warmer for the colde, and lighter for the heate. He comming also into the Temple, where certaine of the Gods with golden gifts stretched out their hands, tooke them all away, saying: Who will be so mazde, as to refuse things so gently offered.

Mockest thou not sir Euphues, what small accompt he made of their Gods, for at the last falling into his Countrey with a prosperous winde, he laughing said: Loe, sir you not my Maisters, how well the Gods reward our sacrilege. I could rehearse infinite opinions of excellent men, who in this point holde on my side, but especially Pithagoras. And in my iudgement, if there bee any God, it is the worlde wherein we liue, that is the onely God. What canne we beholde more noble then the world, more faire, more beautifull, more glorious? What more maruellous to the sight, or more constaunt in substaunce. But this by the waye Euphues, I haue greater and more forcible arguments to confirme my opinion, & to confute the errours of those that imagine that there is a God. But first I would gladly heare thy shape an answere to that which I haue said, for well I knowe, that thou art not onely one of those which beleeue that there is a God, but of them also which are so precise in honouring him, that they bee scarce wise in helping themselues.

Euphues.

Euphues. If my hope Atheos were not better to conuert thee, then my happe was here to conferre with thee, my heart would breake for griefe, which beginneth freshly to bleede for sorrow, thou hast broken into such a shiuering and cold terror, at the rehearsing of this thy monstrous opinion, that I looke euery minute, when ỹ ground should open to swallow thee vp, and that God which thou knowest not, should with thunder from heauen, strike thee to hell.

Was there euer Barbarian so senceleſſe, euer miſcreaunt so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembraunce of his Maiestie, and yet shall thou make it a mockerie? O iniquitie of times, O corruption of manners, O blaſphemie againſt the heauens. The heathen man saith, yea, that Tully whome thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whom there resteth not this perſwasion, that there is a God, and euen they that in other parts of their lyfe seeme very little to differ from brute beasts, do continually kép a certayne lawe of Religion: so throughly hath this common principle poſſeſſed all mens mindes, and so faſte it sticketh in all mens bowelles. Yea, Idolatrye it selfe is a sufficient proofe of this Perſwasion: for wée see howe willingly man abaseth himselfe to honour other creatures, to do homage to Stockes, to goe on Pilgrimage to Images. If therefore man rather then he wil haue no God, do worship a stone: howe much more arte thou better then a stone, which goeſt againſt the opinion of all men.

Plato, a Philoſopher, would often saye, there is one, whom we may call God omnipotent, glorious, immortal, vnto whose similitude, we that crepe here on the earth, haue our soules framed: what can be said more of a heathen, yea, what more of a Christian.

Aristotle when he could not finde out by the secrecie

of Nature, the cause of the ebbing and flowing of the sea, cried out with a loud voyce, O thing of things haue mercie vpon me.

Cleanthes alleadged foure causes, which might induce man to acknowledge a God, the first by the foreseeing of thinges to come: the seconde, by the infinite commodities which we dayly reape, as by the temperature of the ayre, the fatnesse of the earth, the fruitfulnesse of Trées, plants & hearbes, the abundaunce of all things, that may either serue for the necessitie of manye, or the superfluitye of a fewe: the third, by the terror that the minde of man is stroken into, by lightenings, thunderings, tempests, hailes, snowe, earth-quakes, pestilence: by the straunge & terrible sights which cause vs to tremble, as the rayning of bloud, the fierie impressions in the Element, the ouerflowing of flouds in the earth, the prodigious shapes & vnnaturall formes of men, of beasts, of birdes, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some straunge mutation: the sight of two Sunnes, which happened in the Consulship of Tuditanus and Aquilius: with these things mortal men being affrighted, are inforced to acknowledge an immortall and omnipotent God. The fourth, by the equalitie of moning in the Heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, the sight whereof, might sufficientlye induce vs to beléeue, they procéede not by chaunce, by nature, or destinie, but by the eternall & diuine purpose of some omnipotent Deitie. Whereof it come, that when the Philosophers could giue no reason by Nature, they wold say, there is one aboue Nature, another would call him the first mouer, another the aider of nature, and so forth.

But why goe I about in a thing so manifest, to bée prooues so manifolde: If thou denie the trueth, who can proue it: if thou denie that blacke is blacke, who can by

reason

reason reproue thée, when thou opposest thy selfe agaynst reason. Thou knowest that manifest truths are not to be proued but beléeued, & that he that denieth the principles of any Arte, is not to be confuted by Argumentes, but to be lefte to his owne folly. But I haue a better opinion of thée, and therefore I meane not to trifle with Philosophie, but to trye this by the Touch-stone of the Scriptures.

We read in the seconde of Exodus, that when Moses desired of God to know what he should name him to the Children of Israell: he aunswered, thou shalt say, I am that I am. Againe, I am that I am. Againe, He that is, hath sent me vnto you. The Lord euen your God, he is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is none other besides me. Againe, I am the Lord, & there is none other, I haue created the light, and made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare, He is euen a consuming fire, the God of reuenge, the God of iudgement, the lyuing God, the searcher of the reynes, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the ende, and yet euerlasting. One at whose breath the mountaines shall shake, whose seate is the loftie Cherubins, whose foote-stoole is the earth. Inuisible, yet séeing all things, a iealous God, a louing God, miraculous in all poynts, in no part monstrous.

Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whosoeuer he be, that blasphemeth his name, for holy is the Lord. It is written, bring out the blasphemer without the tents, and let all those that heard him laie their hands vpon his head, and let all ẏ people stone him, he ẏ blasphemeth the name of the Lord shal dye the death. Such a iealous Gods, that whosoeuer committeth Idolatrie with straunge Gods he will strike with terrible plagues. Turne not to Idols, neither make Gods

with handes, I am the Lorde your God. Thou shalte make no Image, which the Lord thy God abhorreth. Thou shalt haue no newe God, neyther worshippe anye straunge Idoll. For all the Gods of the Gentiles, are Dinells.

My sonnes, keepe your selues from Images, the worshipping of Idolls, is the cause of all euill, the beginning and the ende. Cursed be that man that ingraueth any Images, it is an abhomination before the Lord. They shal be confounded that worship grauen images, or glorie in Idols. I will not giue my glory to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures can not make thée to acknowledge a liuing God, hearken what they saye of such as be altogether incredulous. Euery vnbeléeuer, shall dye in his incredulytie. Woe be to those that be lose in heart, they beléeue there is no God, and therefore they shall not be protected of him. The wrathe of the Lord shall kindle against an vnbeléeuing Nation: If ye beléeue not, ye shall not endure. He that beléeueth, shall not be damned. He that beléeueth not, is iudged already. The portion of the vnbeléeuers, shall be in the lake that burneth with fire and brimstone which is the second death.

If thou féele in thy selfe Atheos any sparke of grace, pray vnto the Lord, and he will cause it to flame, if thou haue no féeling of faith, yet pray, and the Lord will giue abundaunce, for as he is a terrible God, whose voyce is lyke the rushing of many waters, so is he a mercifull God, whose wordes are as softe as Oyle. Though he breathe fire out of his nostrells against sinners, yet is he milde to those that aske forgiuenesse. But if thou be obstinate, that séeing thou wilt not sée, & knowing thou wilte not acknowledge, then shall thy heart be hardened with Pharao, and grace shall be taken away from thée, with Saule.

Thus

Thus sayth the Lord, who so beleeueth shall not perish, heauen and earth shall passe, but the word of the Lord shal indure for euer.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall saue thee: Honour the Lorde, and it shall be well with thee. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Be not lyke the Hypocrites, which honour God with their lips, but be farre from him with their hearts, neither like the foole that saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine ende shall be worse then thy beginning, the Lorde, yea, thy Sauiour shall come to be thy Judge, when thou shalt beholde him come in glorie, with millions of Angels and Archangelles, when thou shalt see him appeare in thunderings and lightnings, and flashinges of fire, when the Mountaines shall melt, and the Heauens be wrapped vp lyke a scrowle, when all the earth shall tremble, with what face wilt thou beholde his glorye, that denyest his Godhead? How canst thou abide his presence that beleeuest not his essence? What hope canst thou haue to bee saued, which diddest neuer acknowledge auie to bee thy Sauiour? Then shall it be sayd vnto thee and to all those of thy Sect, (vnlesse you repent) Depart all ye workers of iniquitie, there shall bee weeping and gnashing of teeth. When you shall see Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of God, and yee to be thrust out: You shall conceiue heate and bring forth woode, your owne consciences shall consume you lyke fire.

Heere doest thou see Atheos the threatenings agaynst vnbeleeuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witnesses? Consider with thy selfe that thy

ſoule immortall, made to the image of the almightie God: be not curious to enquire of God, but carefull to beleeue, neither be thou deſperate if thou ſee thy ſinnes abound, but faithfull to obtaine mercie, for the Lord will ſaue thee becauſe it is his pleaſure. Search therefore the Scriptures, they teſtifie of him.

Atheos. Truely Euphues you haue ſayd ſomewhat, but you goe about contrarie to the cuſtome of Scholes, which me thinkes you ſhoulde diligently obſerue, being a profeſſed Philoſopher: for when I demaund by what reaſon men are induced to acknowledge a God, you confirme it by courſe of Scripture, and who ſhoulde ſaie, there was not a relation betweene God and the Scripture, becauſe as the olde Fathers doſne, without Scripture there were no God, no Scripture without a God. Whoſoeuer therefore denyeth a Godhead, denyeth alſo the Scriptures which teſtifie of him. This is in my opinion abſurdum per abſurdius, to proue one abſurditie by another.

If thou canſt as ſubſtantially by reaſon proue the authoritie of Scriptures to bee true, as thou haſt proued by Scriptures there is a God, then will I willingly with thee both beleeue the Scriptures, and worſhippe thy GOD. I haue heard that Antiochus commaunded all the copies of the Teſtament to bee burnt, from whence therefore haue we theſe newe bookes, I thinke thou wilt not laie by Reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tygreſſe, that the more ſalt there is throwen into it, the freſher it is, and it maye bee that either thou haſt eaten of that milke, or that thou art the Whelpe of that Monſter, for the more reaſons that are beaten into thy head, the more vnreaſonable thou ſeemeſt to bee, the greater my authorityes ſerue, the leſſer is thy beleefe. As touching the authoritie of Scriptures, although there bee manye argumentes

which

which doe proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secret testimonie of the holye Ghost, our heartes are truely perswaded, that it is God which speaketh in the Lawe, in the Prophets, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauouring nothing of earthlynesse, the godly agreement of all partes among themselues, and especially the basenesse of contemptible words, vttering the high mysteries of the heuenly kingdome, are second helps to establish the Scripture.

Moreouer, the antiquitie of the Scripture, whereas the bookes of other Religions are later then the Bookes of Moses, which yet doeth not himselfe inuent a newe God, but setteth forth to the Israelites the God of theyr Fathers. Whereas Moses doeth not hide the shame of Leuy his Father, nor the murmuring of Aaron his Brother, and of Marie his sister, nor doth aduaunce his owne children: The same are argumentes that in his booke is nothing fained by man. Also the myracles that happened as well at the publishing of the Lawe, as in all the rest of time are infallible proofes that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernement to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, wherof the one came to passe foure hundreth yeares after the other almost two thousand yeres, these are arguments that it is God himself that speaketh in y bookes of Moses.

Whereas Esaie telleth before of the captiuitie of the Iewes, and their restoring by Cyrus (which was borne an hundreth yeares after the death of Esay) and whereas Ieremie before the people were lead awaie, appointeth their exile to continue three score and ten yeares. Whereas Ieremie and Ezechiel being farre distant in places the one from the other, doe agree in all their sayings.

Where

where Daniel telleth of thinges to come, fixe hundreth yeares after. These are most certaine proues to establish the authoritie of the bookes of the Prophets. The simplicitie of the speech of the first three Euangelistes, conteyning heauenly mysteries, the praise of Iohn, thundering from on high with weightie sentences, the heauenly maiestie shining in the writings of Peter and Paule, the sodaine calling of Mathew from the receipt of custome, the calling of Peter and Iohn from the fisher Boates to the preaching of the Gospell, the conuersion and calling of Paule being an enimie to the Apostleshippe, are signes of the holy Ghost speaking in them. The consent of so many ages, of so sundrie Nations, and of so diuers mindes, in embracing the Scriptures, and the rare godlinesse of some ought to establish the authoritie thereof amongst vs. Also the bloud of so many Martyrs which for the confession thereof haue suffred death with a constant and sober zeale, are vndoubted testimonies of the truth and authorie of the Scriptures.

The myracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of Hoastes, set downe the Scriptures. For this that he was caeryed in a cloude vp into the mountaine: that there euen vntill the fortith dale he continued without the companie of men. That in the verye publishing of the Lawe, his face did shine as it were beset with the Sunne beames, that lighteninges flashed round about, that thunder and noises were eath where heard in the aire, that a Trumpet sounded being not sounded with anie mouth of man. That the entrie of the Tabernacle: by a cloud set betweene, was kept from the sight of the people, that his authoritie was so miraculouslye reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke stroken with a rodde, did by and by poure forth a riuer; that at his praier it rained Manna from heauen.

Did

Did not God herein commend him from heauen as an vndoubted Prophet?

Now as touching the tyrannie of Antiochus, which commanded all the bookes to be burned, herin Gods singular prouidence is séene, which hath alwayes kept his word, both from the mightie that they could not extinguish the same, and from the malitious, that they could neuer diminish it. There were diuers copies which God of his great goodnesse had kept from the bloudie proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might be published vnto the whole world. The Hebrue tongue lay not onely vnesteemed, but almost vnknowen, and surely had it not ben Gods will to haue his religion prouided for, it had altogether perished.

Then saist Atheos howe the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faythfull. But if thou be so curious to aske other questions, or so quarrelous to striue against the truth, I must aunswere thée, as an olde Father aunswered a young fole, which néeds would knowe, what God did before he made Heauen, to whome he sayde, Hell, for such curious inquisitours of Gods secrets, whose wisdome is not to be comprehended, for who is he that can measure the winde, or waie the fire, or attaine vnto the vnsearchable iudgements of the Lord.

Besides this, where the holy Ghost hath ceased to set downe, there ought we to cease to enquire, saing we haue the sufficiencie of our saluation contained in holie Scripture. It were an absurditie in Scholes if one being vrged with a place of Aristole, coulde finde none other shift to auoide a blanke, then in doubting whether Aristotle spake such words or no. Shall it then be tollerable to denie the Scriptures, hauing no other colour to auoide an inconuenience, but by doubting whether they

procéede from the holy Ghost: But that such doubts arise among many in our age, the reason is, their little sayth, not the sufficient proofe of the same.

Thou maist as well demaund how I proue white to be white, or blacke, blacke, and why it should be called white rather then greene. Such grose questions are to bee aunswered with slender reasons, and such idle heads should be scoffed with adle aunswers. He that hath no motion of God in his minde, no feeling of the spirite, no taste of heauenly thinges, no remorse in conscience, no sparke of zeale, is rather to be confounded by torments then reasons, for it is an euident and infallible signe, that the holy Ghost hath not sealed his conscience, whereby he might crie Abba Father, I coulde alleadge Scripture to proue that the godly should refraine from the companie of the wicked, which although thou wilt not beleeue yet will it condempne thée. S. Paule sayth, I desire you brethren, that you abstaine from the companie of those that walke inordinatly. Againe, My sonne if sinners shall flatter thée, giue no eare vnto them, flie from the euil, and euills shall flie from thée.

And surely were it not to confute thy detestable heresie, and bring thee if it might bee, to some tast of the holy Ghost, I woulde abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous, that I cannot tell whether thou wilt cast a doubt also, whether thou haue a Soule or no, which if thou doe, I meane not to wast winde in prooning that which thine infidelitie will not permit thée to beleeue, for if thou hast as yet felt no tast of the spirit working in thée, then sure I am, that to proue the immortalitie of the soule were bootelesse, if thou haue a secrete feeling, then it were needlesse. And God graunt thée that glowing and sting in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shedde droppes of blood as a token

of

of repentaunce, in that thou hast denyed that God, and so I commit thee to God, and that which I cannot do with anie perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay stay a while good Euphues, and leaue not him perplexed with feare, whome thou maist make perfect by faith: for nowe I am brought into such a double and doubtfull distresse, that I knowe not howe to tourne, if I beleeue not the Scriptures, then shall I be damned for vnbeleefe: if I beleeue them, then shall I be confounded for my wicked life. I know the whole course of the Bible, which if I should beleeue, then must I also beleeue that I am an abiect. For thus sayth Heli to his sonnes: If man sinne against man, God can forgiue it, if against God, who shall intreate for him. He that sinneth is of the diuell, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them vp against the Sun, on Iybbets, that my anger may be turned from Israel: these sayings of holy Scripture cause me to tremble and shake in euery sinew.

Againe, this saith the holy Bible, Now shall the scourge fall vpon thee, for thou hast sinned, beholde I set a curse before you to day, if you shall not hearken to the cõmandements of the Lord, all they that haue forsaken the Lord shal be confounded. Furthermore, when threats are powred out against sinners, my heart bloweth in my belly to remember them.

I will come vnto you in iudgement sayth the Lord, and I will be a swift and a seuere witnesse, offenders, adulterers, & those that haue committed periurie, and retained the duties of hirelinges, oppressed the widdowes, misused the straunger, and those that haue not feared me the Lord of hoasts, Out of his mouth shall come a two edged sword.

Behold I come quickly, & bring my reward with me,

which is to yéelde to euerie one according to his deserts.

Great is the daie of the Lorde and terrible, and who is he that can abide him? What than shall I then doe, when thy Lorde shall arise to iudge, and when he shall demaund, what shal I answere? Besides this, the names that in holy Scripture are attributed to God, bring a terrour to my guiltie conscience. He is sayd to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a God, hée is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who maye auoide the daie of vengeaunce to come? If I go to heauen that is his seate: if into the earth, that is his footstoole: if into ẏ deapth, there he is also? Who can shroud himself from the face of ẏ Lord, or where can one hide him ẏ the Lord cannot finde him? His wordes are like fire, and the people like drie woode, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thée acknowledge a God, yet must I néeds lament to sée thée so much distrust him. The diuell that roaring Lyon séeing his pray to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitful Phisition which recounteth all things that may endomage his patient, neuer telling any thing that maye recure him.

Let not thy conscience be agréeued, but with a penitent heart renounce all my former iniquities, & thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a iudge, so he is a Sauiour: as there is a Law, so there is a Gospel. Though God haue leaden hands, which when they strike pay home, yet

hath

hath he leaden feet, which are as slowe to ouertake a sinner. Heare therefore the great comforte, flowing in euery leafe and lyne of the Scripture, if thou bee penitent.

I my selfe am euen he, which doth blot out his transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold, the Lords hand is not shortened that it cannot saue, neither his eare heauie, that it cannot heare. If your sinnes were as Crimosin, they shall be made whiter then Snowe: & though they were as redde as Scarlet, they shall be made lyke white Wooll. If we confesse our offences, he is faythfull and iust: so that he will forgiue vs our sinne. God hath not appointed vs vnto wrath, but vnto saluation. By the meanes of our Lord Jesus Christ, the earth is filled with the mercie of the Lord. It is not the will of your father which is in heuen, that anyone of these little ones shuld perish. God is rich in mercie. I will not the death of a sinner saith the Lord God, return and liue. The Sonne of man came not to destroy, but to saue. God hath mercie on all, because he can do all. God is mercifull, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse which hee hath committed, and keepe my Commaundementes, doing Justice and Judgement, hee shall lyue the lyfe, and shall not dye. If I shall saye vnto the sinner, thou shalt dye the death, yet if he repent and do Justice, hee shall not dye.

Call to thy minde the greatest goodnesse of God in creating thee, his singular loue in giuing his sonne for thee. So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeued in him, might not perish, but haue euerlasting life. God hath not sent his son to iudge the world, but that the world might be saued by him. Can the mother saith the Prophet, forget the childe of her wombe, and though she be so vnnaturall, yet will I

not be vnmindfull of thée. There shall bée more ioye in heauen for the repentaunce of one sinner, then for ninetie and nine iust persons. I came not sayth Christ, to call the righteous, but sinners to repentaunce. If anye man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, hée is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes be forgiuen, for his names sake. Doth not Christ say, that whatsoeuer we shall aske the father in his name, we shall obtaine? Doth not God say: This is my beloued sonne in whom I am well pleased, heare him.

I haue read of Themistocles, which hauing offended Philip the king of Macedonia, & could no way appease his anger, meeting his young sonne Alexander, tooke him in his armes, and mette Philip in the face: Philip seing the smiling countenaunce of the childe, was well pleased with Themistocles. Euen so, if through thy manifolde sinnes and haynous offences, thou prouoke the heauie displeasure of thy God, insomuch as thou shalte tremble for horror, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neither can or will be angry with thée. If thou haue denied thy God, yet if thou go out with Peter & weep bitterly, God will not denie thée. Though with ỹ prodigall sonne thou wallow in thine owne wilfulnesse, yet if thou retourne againe sorowfull, thou shalt be receiued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, & wash his feete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was inforced thorough the horror of death, to crye with a loude voyce, Eloi, Eloi, lamasabathani, My God, my God, why hast thou forsaken me, and with a groning

spirite

spirite to saye, My soule is heauie euen vnto the death, tarry here and watch: and againe, Father if it be possible, let this Cup passe from me. Remember how he was crowned with thornes, crucified with theames, scourged and hanged for thy saluation, how he sweate water and bloude for thy remission, howe he indured euen the torments of the damned spirits for thy redemption, howe he ouercame death, that thou shouldest not dye, how he conquered the Diuell that thou mightest not be dampned.

When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt beholde the agonyes and anguishe of minde that he suffered for thy sake, howe canst thou doubt of the releale of thy soule? When thy Sauiour shall be thy Iudge, why shouldest thou tremble to heare of Iudgement? When thou hast a continuall Aduocatour with God the Father, howe canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing hart & a wayling minde for thy offences, who hath promised, What at what time soeuer a sinner repenteth him of his sinnes, he shall be forgiuen: who calleth all those that are heauie laden, that they might be refreshed: who is ye doore to them that knock, ye way to them that seeke, the truth, the Rocke, the corner stone, the fulnesse of time, it is he that can and will powre Oyle into thy woundes. Who absolued Marie Magdalen from her sinnes, but Christ? Who forgaue the theefe his robberie and manslaughter, but Christ? Who made Mathew the Publican and tolgatherer, an Apostle and Preacher, but Christe? Who is that good shepheard that fetcheth home the stray sheepe so louingly vpon his shoulders, but Christ? Who receiued home the lost Sonne, was it not Christ? Who made of Saule, a persecuter, Paule an Apostle, was it not Christ? I passe ouer diuers other histories both of the olde and

newe Testament, which do aboundauntly declare what great comfort ỳ faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercie. Canst thou then Atheos distrust thy Christ, who reioycth at thy repentaunce? Assure thy selfe, that through his passion & bloud-shedding, Death hath lost his stinge, the diuell his victorie, & that the gates of hell shall not preuaile against thee. Let not therfore ỳ bloud of Christ be shed in vaine, by thine obstinate and hard heart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnesse.

Atheos. Well Euphues, seeing the Holy Ghost hath made thee a meane to make me a man (for before the taste of the Gospell I was worse then a beast) I hope ỳ same spirite will also lyghten my conscience with his worde, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preache him freely, that I may not onely be a Minister of his word, but also a Martir for it, if it be his pleasure.

O Euphues, how much am I bounde to the goodnesse of almightie God, which hath made me of an Infidel a beleeuer, of a cast-awaye a Christian, of an Heathenlye Pagan, a heauenly Protestant. O how comfortable is the feeling and taste of grace, how ioyful are the glad tidings of the Gospell, the faithfull promises of saluation, the free redemption of the soule. I will endeauour by all meanes to confute those damnable, I knowe not by what names to tearme them, but blasphemers I am sure, which if they be no more, certainely they can be no lesse. I see now the odds betweene light and darknesse, faith and frowardnesse, Christ and Belyal. Be thou Euphues a witnesse of my faith, seeing thou hast bene the instrument of my beleefe, and I will praie that I shew it in my life, as for thee I account my selfe so much in thy debt, as I shall neuer bee able with the losse of my lyfe

to render thée thy due: but God which rewardeth the zeale of all men, will I hope bleſſe thée, and I will prayo for thée.

Euphues O Atheos, little is the debt thou oweſt me, but greate is the comforte I haue receiued by thée. Giue the praiſe to God, whoſe goodneſſe hath made thée a member of the myſticall body of Chriſt, and not one a brother with his Sonne, but alſo coheritour with thy Sauiour.

There is no heart ſo hard, no Heathen ſo obſtinate, no miſcreant or Infidell ſo impious, that by grace is not made as ſupple as oyle, as tractable as a ſhéepe, as faythfull as any.

The Adamant though it be ſo hard that nothing can breſe it, yet if the warme bloud of a Goate bée powred vpon it, it burſteth: Euen ſo although the heart of the Atheyſt and babeléeuer be ſo hard, that neither reward nor reuenge can mollifie it, ſo ſtout that no perſwaſion can breake it: yet if the grace of God purchaſed by the bloud of Chriſt, do but once touch it, it renteth in ſunder, and is enforced to acknowledge an omnipotent and euerlaſting Iehouah. Let vs therefore both (Atheos I will not now call thée, but Theophilus) flie vnto that Chriſt, which hath through his mercie, not our merites, purchaſed for vs the inheritannce of euerlaſting lyfe.

X. Cer-

(13)

¶ Euphues to Philautus.

IF the course of youth had any respect to the staffe of age, or the liuing man anye regarde to the dying mould, wee would with greater care when we were young shun those things, which should greeue vs when we be olde: and with more seueritie direct the sequele of our life, for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnesse of his croked Nature, or the wilfulnesse of his minde, or the blindnesse of his hart, that in youth he surfetteth with delightes, preuenting age: or if he liue, continueth in dotage, forgetting death. It is a world to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the pading of our daies, when we most should, we haue least desire to remember our ende.

Thou wilt muse Philautus to heare Euphues preach, who of late had more minde to serue his Lady, then to worship his Lorde. Ah Philautus, thou arte nowe a Courtier in Italy, I a Scholler in Athens, and as harde it is for thee to followe good counsayle, as for mee to enforce thee, seeing in thee there is lyttle will to amende, and in mee lesse authoritie to commaunde, yet will I exhorte thee as a friend, I would I might compell thee as a Father. But I haue heard, that it is peculyar to an Italian to stande in his owne conceipt, and to a courtyer neuer to be controlde, which causeth mee to feare that in thee, which I lament in others. That is, that either thou seeme to wise in thine owne opinion, thinking scorne to bee taught, or to wilde in thy attemptes in reiecting admonishment. The one proceedeth of selfe loue,

loue, and so thy name imporeth: the other of máre folly, & that thy nature sheweth: thou lokest I should craue pardon for speaking so boldly. No Philautus, I meane not to flatter thee, for then I should incurre the suspition of fawnes. Neither am I determined to fall out with thee, for then might the wise conuince me of folly. But thou art in great credit in the court, & what then shal thy credit with the Emperour, abate my courage to my God? or thy hautie lokes quench my kindeled loue? or thy gallant shew a flake my good will? Hath the Courtier anye prerogatiue aboue the Clowne why he should not be reprehended? Doth his high calling not onely giue him a commission to sinne, but remission also, if he offende? Doth his preheminence in the Court, warrant him, to oppresse the poore by might, and acquite him of punishment? No Philautus. By howe much the more thou excellest others in honours, by so much the more shou oughtest to exceed them in honestie, and the higher thy calling is, the better ought thy conscience to be, and as I serue it beseemeth a Gentleman to be from pride, as he is from pouertie, and as neere to gentlenesse in condition, as hee is in blonde. But I will descende with thee to particulars. It is reported heere for a truth, that Philautus hath giuen ouer himselfe to all delicatenesse, desiring rather to be dandled on the lappes of Ladies, then busied in the studie of good Letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is nowe in euerye mans mouth, that thou, yea, thou Philautus art so voyde of courtesie, that thou hast almost forgotten common sense and humanitie, hauing neither care of Relygion (a thing too common in a Courtyer) neyther regarde of honestye or any vertuous behauiour. O Philautus, doest thou lyue as thou shouldest neuer dye, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, that thou

careſt not whether thou goeſt: what is in thee that ſhuld make thee ſo ſecure, or what can ther be in ante that may cauſe him to glory? Milo that great Wraſtler began to wepe, when he ſaw his armes drawne fallen and weak, ſaying: Strength, ſtrength, is but vaine. Helen in her new glaſſe, viewing her olde face, with ſmiling countenaunce, cryed: Beautie, where is thy blaze.

Croeſus with all his wealth, Ariſtotle with all his wit, all men with all their wiſedome, haue and ſhall periſh and tourne to duſt. But thou delyghteſt to haue the newe faſhion, the Spaniſh Felt, the French Ruffe, thy crewe of Ruffians, all thy attire miſſhapen to make thee a Monſter, and all thy time miſſpent to ſhew thee vnhappie: what ſhould I goe about to decipher thy lyfe, ſeing the beginning ſheweth the ende to be naught.

Art not thou one of thoſe Philautus, which ſeekeſt to win credite with thy ſuperiours by flatterie, and wring out wealth from thy inferiours by force, and vndermine thy equalls by fraude: doeſt thou not make the Court, not onelye a couer to defende thy ſelfe from wrong: but a coulour alſo to committe iniurie? Art not thou one of thoſe that hauing gotten on their ſleeue the cogniſaunce of a Courtier, haue ſhaken from thy ſkirtes the regarde of courteſie. I cannot but lament (I woulde I might remedie) the great abuſes that raigne in the eyes of the Emperour. I feare me the Poet ſaith too truely. Exeat aula qui vult eſſe pius, virtus & ſumma poteſtas non coeunt. Is not pietie turned all to pollicie, faith to force, ſight, rigour to iuſtice: doth not he beſt thriue that worſt deſerueth, and he rule all the Countreye, that hath no conſcience? Doth not the Emperors Court grow to this inſolent blindneſſe, that all that ſee not their follye, they account fooles: all that ſpeake againſt it precyſe? laughing at the ſimplicitie of the one, and threatning ỹ boldneſſe of the other. Philautus if thou wouldeſt with due conſideration waye, howe farre a Courtiers life is from

a sound belæfe, thou wouldeſt either frame thy ſelfe to a new trade, or elſe amend thine olde manners, yea, thou wouldeſt with Crates leaue all thy poſſeſſions, taking thy bookes and trudge to Athens, and with Anaxagoras deſpiſe wealth to attaine wiſedome: if thou haddeſt as great reſpect to die well, as thou haſt care to liue wantonly, thou ſhouldeſt with Socrates ſæke how thou mighteſt yæld to death, rather then with Ariſtippus ſearch howe to prolong thy life.

Doſt thou not know that where the trée falleth there hée lyeth? And euerie ones deathes daie, is his domes daie? That the whole courſe of life is but a meditation of death, a pilgrimage, a warfare: Haſt thou not read, or doeſt thou not regard what is written: that we ſhall all be cited before the Tribunall ſeate of God, to render a ſtraight accompt of our ſtewardſhippe? If then the rewarde be to bée meaſured by the merites, what bote canneſt thou ſæke for but eternall paine, which here lineſt in continuall pleaſure? So ſhouldeſt thou liue as thou mayſt dye, and then ſhalt thou die to liue.

Wert thou as ſtrong as Sampſon, as wiſe as Salomon, as holy as Dauid, as faithfull as Abraham, as zealous as Moſes, as good as anie that euer lined, yet ſhalt thou die as they haue done, but not riſe againe to life with thē vnleſſe thou liue as they did.

But thou wilt ſaie, that no man ought to iudge thy conſcience but thy ſelfe, ſeeing thou knoweſt it not better anie. O Philautus, if thou ſearch thy ſelfe and finde not ſinne, then is thy caſe almoſt careleſſe. The Patient, if Phiſitions are to be credited & common experience eſtéemed, is the nereſt death when he thinketh himſelfe paſt his diſeaſe, and the leſſe griefe he feeleth, the greater fits he endureth, the wound that is not ſearched becauſe it a little ſmarteth, is fulleſt of dead fleſh, and the ſoner it ſkinneth, the ſoner it feſtereth.

It is sayd that Thunder bruseth the tree, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabbard: euen so doth sinne wound the hart, but neuer hurt the eies, and infect the soule, though outwardly it nothing afflict the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the Court, followe thy studie, preferre holynesse before honour, honestie before promotion, religion and vprightnesse of lyfe, before the everlasting desires of the flesh: remember the Bee, which out of the dryest and bitterest Time, sucketh moyst and sweete Honnie. And if thou canst out of the Court, a place of more pompe then pietie sucke out the true ioyes of perfection, but if thou see in thy selfe a will rather to go forward, if the glistering faces of fayre Ladyes, or the glistering shew of lustie Gallantes, or courtly fare, or anye delicate thing seeme to entice thee to farther lewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt some escape the effect of thy misfortune, the more those thinges please thee, the more thou displeasest GOD, and the greater pride thou takest in sinne, the greater paine thou heapest to thy Soule.

Examine thine owne conscience, and see whether thou hast done as is required, if thou haue, thanke the Lord, and praie for increase of grace, if not, desire God to giue thee a willing minde to attaine faith, and constancie to continue to the end.

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to followe thy graue aduice when I first knew thee, yet do I not lacke grace to giue thee thanks since I tryed thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse griefe indure thy late losse, and with little care lead thy aged life.

Thou weepest for the death of thy daughter, and I laugh at the folly of the Father, for greater vanitie is there in the minde of the mourner, then bitternesse in the death of the deceased. But she was amiable, but yet sinfull, but she was young and might haue lined, but shee was mortall and must haue dyed. I but her youth made thee often merrie, I but thine age should once make thee wise, I but her greene yeares were vnfit for death, I but thy hoarie haires should despise life.

Knowest thou not Eubulus, that lyfe is the gift of God, death the due of Nature, as we receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue found that by learning, which olde men should know by experience, that in lyfe there is nothing sweet, in death nothing sower. The Philosophers accompted it the chiefest felicitie neuer to be borne, the second sone to die. And what hath death in it so hard, that we should take it so heauily? Is it straunge to see ỹ cut off, which by Nature is made to be cut? Or that melten, which is fit to be melted? Or that burnt which is apt to be burnt? Or man to passe that is borne to perish? But thou graunteſt that she should haue died, and yet art thou greeued that she is dead.

As

Is the death the better, if it be the longer? no truely. For as neither he that singeth most or prayeth longest, or ruleth the Kearne oftenest, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but many vertues, nor he ỹ hath graiest haires, but greatest godnesse, liueth longest. The chiefe beautie of life, consisteth not in the numbring of many dayes, but in the vsing of vertuous doings. Among plants, those be best esteemed that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest beasts killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doe we enter into life, to the end we should set downe the date of our death, but therefore doe we liue, that we may obey him that made vs, and be willing to die when he shall call vs.

But I will aske thee this question, whether thou wayle the losse of thy Daughter for thine owne sake, or for hirs, if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to her but for thy commoditie, and therein thou art but an vnkinde father: if for hers then dost thou mistrust her saluation, & therein thou shewest thy vnconstant faith. Thou shouldest not weepe that she hath runne fast, but that thou hast gone so slow, neither ought it to greeue thee that she is gone to her home with a few yeres, but that thou art to goe with many.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as soone as the blowen rose, the winde shaketh off the blossome as well as the fruit. Death neither spareth the golden lockes nor the hoarie head.

I meane not to make a treatise in the praise of death, but to note the necessitie, neyther to write what ioyes they receiue that die, but to shew what paines they endure that liue. And thou which art euen in the waie

of

of thy life, whome Nature hath nourished so long, that now she beginneth to nod, maist well know what griefs, what labours, what paines are in age, and yet would'st bee either young to endure manie, or elder to bide more. But thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age saist thou is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the end, and the badnesse which was by the beginning, take the death of thy daughter patiently, & looke for thine owne shortly, so shalt thou performe both the office of an honest man, and the honour of an aged Father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest, that shee was shamefull in her trade, and shamelesse in her ende, I beleeue thee, it is no meruaile that she which liuing practised sinne, should dying be void of shame, neither could there by anie great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was stricken sodainely, being troubled with no sicknesse: It may be, for it is commonly seene that a sinfull life is rewarded with a sodaine death, and a foule beginning with a sower end.

Thou addest moreouer, that she being in great credit with the Prates, died in great beggerie in the streetes, certes it is an olde saying. That who so liueth in the Court shall die in the straw, she hoped there by delights

to gaine money, and by her deserts, purchased miserye, they that seeke to clyme by priuie sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie to their owne perills.

Thou saiest, that for beautie she was the Helen of Greece, and I durst sweare that for beastlines, she might be ẏ monster of Italy. In my minde, greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But where thou art in the Court, ther is more regard of beautie, then of honestie, and more are they lamented that dye viciously, then they loued that liue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in al parts of the bodie, and so little pietie in the soule, should be as it wer snatched out of the iawes of so many young gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I grieue for thy lewdnesse: neither canst thou sorrow more to see her dye sodainly, then I to heare thee liue shamefully.

If thou meane to keepe me as a friend, shake off those vaine toyes and daliances with women, beleeue me Philautus, I speake it with salte teares tricklyng down my cheekes, the lyfe thou liuest in Courte is no lesse abhorred, then the wicked death of Lucilla detested, and more art thou scorned for thy folly, then she hated for her filthinesse.

The euill ende of Lucilla should moue thee to begin a new life: I haue often warned thee to shun thy wonted trade, and if thou loue me as thou protestest in thy letters, then leaue all thy vices, and shew it in thy life. If thou meane not to amend thy manners, I desire thee to write no more to me, for I will neither aunswere thee, nor read them. The Jennet is broken as soone with a wande as with the spur, a Gentleman as well allured with a word as with a sword.

Thou

Thou concludeſt in the ende, that Liuia is ſick, truly I am ſorry, for ſhe is a maiden of no leſſe comelyneſſe, then modeſtie: hard it is to iudge, whether ſhe deſerues more praiſe for her beautie with the amorous, or admiration for her honeſtie of the vertuous: if thou loue me, imbrace her, for ſhe is able both to ſatiſfie thine eye for choyce, & inſtruct thy heart with learning. Commend me vnto her, and as I praiſe her to thee, ſo will I pray for her to God, that either ſhe may haue patience to endure her trouble, or deliueraunce to eſcape her peril.

Thou deſireſt me to ſende thee the Sermons which were preached of late in Athens, I haue fulfilled thy requeſt: but I feare me thou wilte vſe them as Saint George doth his horſe, who is euer on his backe, but neuer rideth: but if thou wert as willyng to read them, as I was to ſende them, or as readie to follow them, as deſirous to haue them, it ſhal not repent thee of thy labor, nor me of my coſt. And thus farewell.

Euphues to Botonio to take his exile patiently.

IF I were as wiſe to giue thee counſaile, as I am willing to do thee good, or as able to ſet thee at libertie, as deſirous to haue thee free, thou ſhouldeſt neither want good aduice to guide thee, nor ſufficient help to reſtore thee. Thou takeſt it heauely that thou ſhouldeſt be accuſed without colour, and baniſhed without cauſe: and I thinke thee happie to be ſo well rid of the Court, and be ſo voyd of crime.

Thou ſaiſt baniſhment is bitter to the free borne, and I deeme it the better, if thou be without blame. There be many meates which are ſower in the mouth,

and sharpe in the Mawe, but if thou myngle them with swéete sawces, they yéelde both a pleasant tast and wholsome nourishment.

Diuerse coulours offende the eyes, yet hauing gréene among them, whette the sight. I speake this to this ende, that though thy exile séeme grieuous to thée, yet guiding thy selfe with the Rules of Philosophie, it shall bée more tollerable, bee that is colde doth not couer himselfe with care but with clothes, he that is washed in the Raine dryeth himselfe by the fire, not by his fancie, and thou which art banished, oughtest not with teares to bewaile thy happe, but with wisedome to heale thy hurt.

Nature hath giuen to man a Countrie, no more then shee hath a house or landes, or liuinges. Socrates would neither call himselfe an Athenian neither a Grecian, but a Citizen of the world. Plato would neuer accompt him banished, that had the Sun, Fire, Aire, Water, & Earth, that he had before, where he felt the Winters blast and the Summers blaze, where the same Sunne & the same Mone shined, whereby he noted that euerie place was a Countrie to a wise man, and all parts a Pallace to a quiet minde.

But thou art driuen out of Naples that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can anie part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the heauens. Learne of the Bée as well to gather Honny of the weéde as the floure, and out of far countries to liue, as well as in thine owne. He is to be laughed at which thinketh that Mone better at Athens, then at Corinth, or the Honnie of the Bée swéeter that is gathered in Hybla, then that which is made in Mantua? When it was cast in Diogenes téeth, that the Sinoponetes had banished him Pontus,

[illegible]ntus, yea, said hée, I them of Diogenes. I maye say to thée, as Straconicus sayde to his guest, who demaunded, what fault was punished with exile, e hée aunswering, sallehoode, why then sayd Straconicus dost not thou practise deceipt, to the ende thou maist avoide the mischeefes that flow in thy Countrie.

And surely if conscience be the cause thou arte banished the Court, I account thée wise in béeing so precise, that by the vsing of vertue, thou maist be exiled the place of vice. Better it is for thée to liue with honestie in the Countrie, then with honour in the Court, and greater will thy praise be in flying vanitie, then thy pleasure in following traines. Chuse that place for thy Pallace which is most quiet, custome will make it thy Countrie, and an honest life will make it a pleasaunt lyuing. Philip falling in the vault, and séeing the figure of his shape perfect in shew. God God sayde he, we desire the whole earth, and léese how little sufficeth: Zeno hearing that this onely barke wherein all his wealth was shipped to haue perished, cryed out, Thou hast done well Fortune to thrust me into my golfine againe to embrace Philosophie. Thou hast therefore in my minde greate cause to reioyce, that God by punishment hath compelled thée to strictnesse of life, which by libertie might haue ben growen to lewdnesse. When thou hast not one place alligned thée therein to liue, but one forbidden thée which thou maist leaue, then thou béeing denyed but one, that excepted, thou maist chuse anie. Moreouer, this dispute with thy selfe, I beare no office whereby I should either for feare please the noble, or for gaine oppresse the needie. I am no arbitrer in doubtfull cases, whereby I should either peruert iustice or incur displeasure. I am free from the iniuries of the strong and malice of the weake. I am out of the broyles of the seditious, and haue escaped the threates of the ambitious. But as he that hauing a fayre Orchard, séeing one tree blasted, recompteth the

diſcommoditie of that, and paſſeth ouer in ſilence, the fruitfulneſſe of the other. So he that is baniſhed doth alwayes lamente the loſſe of his houſe, and the ſhame of his exile, not reioyſing at the libertie, quietneſſe, & pleaſure that he enioyeth by that ſweete puniſhment. The kings of Perſia were deemed happie in that they paſſed theyr Winter in Babylon: in Media their Summer, and their Spring in Suſis, and certainely the exile in this may be as happie as anie king in Perſia, for he may at his leaſure being at his owne pleaſure, lead his winter in Athens, his Summer in Naples, his ſpring in Argos. But if he haue anie buſineſſe in hande, he maye ſtudie without trouble, ſleepe without care, and wake at his will without controlment. Ariſtotle muſt dine when it pleaſeth Philip, Diogenes when it liſteth Diogenes, the Courtier ſupped when the king is ſatisfied, but Botonio maye now eate when Botonio is an hungred. But thou ſayſt that baniſhment is ſhamefull. In truely, no more then pouertie to the contrnt, or gray haires to the aged. It is the cauſe that maketh the ſhame, if thou wert baniſhed vppon cholar, greater is thy credite in ſuſtaining wrong, then thy enuies in committing iniurie, and leſſe ſhame is it to thee to be oppreſſed by might, then theyrs that wrought it for mallice, but thou feareſt thou ſhalt not thriue in a ſtrange nation, certainly thou art more afraide then hurt.

The Pine tree groweth as ſwne in Pharo as in Ida, the Nightingale ſingeth as ſweetly in the deſartes as in the woodes of Crete. The wiſe man liueth as well in a farre Countrie as in his owne home. It is not the nature of the place, but the diſpoſition of the perſon that maketh the lyfe pleaſant. Seeing therefore Botonio, that all the Sea is apt for anie fiſh, that it is a badde ground where no flower will grow, that to a wiſe man all lands are as fertile as his owne inheritaunce. I deſire thee to temper the ſharpneſſe of thy baniſhment with the ſweetneſſe

nesse of the cause, and to measure the clearenesse of thine owne conscience, with the spite of thy enimyes quarrell, so shalt thou revenge their malice with patience, & endure thy banishment with pleasure.

¶ Euphues to a young Gentleman in Naples named Alcius, who leaving his studie followed all lightnesse, and lived both shamfully and sinfully, to the griefe of his friends and discredit of the Vniversitie.

IF I should talke in words of those things which I have to conferre with thee in writings, certes thou wouldest blush for shame, and I weep for sorow: neither could my tongue utter ỹ with patiẽce, which my hand can scarce write with modestie, neither could thy eares heare that without glowing, which thine eyes can hardly view without griefe. Ah Alcius, I cannot tell whether I should lament in thee thy want of learning, or thy wanton living, in the one thou art inferiour to all men, in the other superiour to all beasts. Insomuch, as who seth thy dull wit, and marketh thy froward will, may well say that he never sawe smacke of learning in thy doings, nor sparke of Religion in thy life. Thou onely vauntest of thy gentrie: truly thou wast made a Gentleman before thou knewest what honestie meant, and no more hast thou to boast of thy stocke, then he that being lefte riche by his Father, dyeth a begger by his follie. Nobilitie began in thine auncestours, and endeth in thee, and the Generositie that they gained by vertue thou hast blotted with vice. If thou claime Gentrie by pedegree, practise gentlenesse by thine honestie, that as thou challengest to be Noble by blonde, thou mayst also prove Noble by knowledge, otherwise shalt thou hang like a blaste among

among the faire blossomes, and like a staine in a peece of white Lawne.

The Rose that is eaten with the Canker is not gathered because it groweth on that stalke that the sweete doth, neither was Helen made a starre because she came of that Egge with Castor, nor thou a Gentleman in that thy auncestours were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neyther greate manors, but good manners that expresse the true Image of dignitie. There is Copper coyne of the stampe that Golde is, yet is it not currant, there commeth poison of the fish as well as good Oyle, yet is it not wholesome, and of man maye procede an euill childe, and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accompted neate because it was drawne of the same peece: Or as the water that springeth from the Fountaines head, and floweth into the filthie channell, is not to be called cleere because it came of the same streame: so neither is hee that descendeth of noble parentage, if he desist from noble deedes, to be esteemed a Gentleman in that he issued from the loynes of a noble sire, for that he obscureth the Parents he came off, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to see thy behauiour so farre to disagree from thy birth, for this saie they all (which is the chiefest note of a Gentleman) that thou shuldest as wel desire honestie in thy lyse, as honour by thy linage: ye thy nature should not swarue from thy name, that as thou by dutie wouldest be regarded for thy progenie, so thou woldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his colour: a king is knowen better by his courage than his crowne, a right Gentleman is sooner seene by the triall of his vertue, then blasing of his armes.

But

But I let passe thy birth, wishing thee rather with Vlysses to shew it in workes then with Aiax to boaste of it with wordes: thy stocke shall not be the lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among Bees, rather to sting then to gather honnie, and thou dealest with most of thy acquaintance as the Dogge doth in the maunger, who neither sufferreth the horse to eate haye, nor will himselfe. For thou being idle, wilt not permit any (as farre as in thee lieth) to be well imployed. Thou art an heire to faire lining, that is nothing, if thou be disherited of learning: for better were it to thee to inherit righteousnesse then riches, and farre more semely were it for thee to haue thy studie full of bookes, then thy purse full of monie. To get goods is the benefit of Fortune, to keepe them the gift of wisedome. As therefore thou art to possesse them by thy fathers will, so art thou to increase them by thine owne wit.

But alas, why desirest thou to haue the reuenewes of thy parent, and nothing regardest to haue his vertues: seekest thou by succession to enioye thy patrimonie, and by vice to obscure his pietie? Wilt thou haue the title of his honour, and no touch of his honestie? Ah Alcius, remember if thou art not born to liue after thine owne lust, but to learne to dye, whereby thou maist liue after thy death. I haue often heard thy Father saye, and that with a deepe sigh, the teares trickling downe his graye haires, that thy mother neuer longed more to haue thee born when she was in trauaile, then he to haue thee dead to rid him of trouble. And not seldome hath thy mother wished that either her wombe had bene thy graue, or the ground hers. Yea, all thy friends with open mouth desire that either God will send thee grace to amend thy life, or grieue to hasten thy death.

Thou wilt demaund of me in what thou doest offend: and I aske thee in what thou doest not sinne. Thou

sweareſt thou art not couetous, but I saye thou art prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canſt thou excuse thy selfe of vice in that thou art not couetous? Certainly no more then the murtherer woulde therefore be guiltleſſe because he is no coyner. But why goe I about to debate reason with thée, when thou haſt no regard of honestie? Though I leaue heere to perswade thée, yet will I not ceaſe to praye for thée. In the meane season I desire thée, yea, and in Gods name I command thée, that if neither the care of thy parents, whome thou shouldeſt comfort, nor ỹ counsaile of thy friends, which thou shouldeſt credite, nor the rigour of the lawe, which thou oughteſt to feare, nor ỹ authoritie of the Magiſtrate which thou shouldeſt reuerence, can allure thée to grace: yet the lawe of thy Sauiour, who hath redéemed thée, and the punishment of the Almightie, who continually threteneth thée, should drawe thée to amendment, otherwiſe as thou liueſt now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that made thée, kéepe thée.

Liuia from the Emperours Court, to Euphues at Athens.

IF ſickneſs had not put me to silence, and the weakneſſe of my body, hindered the willingneſſe of my minde, thou shouldeſt haue had a more ſpéedie answere, & I no cause of excuſe. I know it expedient to returne an aunſwere, but not neceſſary to write in poſt, for ỹ in things of great importance, we cõmonly looke before we leape, and where the heart droupeth through faintneſſe, the hande is inforced to shake through feebleneſſe. Thou ſayſt thou vnderſtandeſt how

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men liue in the Court, and of me thou desirest to knowe the estate of women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanities in Court, were to clogge mine owne conscience with vices. The Empresse keepeth her estate royall, and her maidens wil not leese an inch of their honour: she endeauoureth to set downe good lawes, and they to breake them: she warneth them of excesse, and they studie to exceede: she saith, that decent attire is good, though it be not costly, & they sweare vnlesse it be deare it is not comely.

She is heere accounted for a slut that commeth not in her silkes, and she that hath not euery fashion hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers are deemed the finest louers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women and men haue fallen heere in court to such agreement, ỹ they neuer iarre about matters of religion, because they neuer meane to reason of them. I haue wished oftentimes, rather in the countrie to spin, then in the court to daunce, & truly a distaffe doth better become a maiden then a lute, and fitter it is with the needle to practise how to liue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the ladies haue no leasure to follow her. I haue nothing else to write. Heere is no good newes, as for bad I haue told sufficient: Yet this I must adde, that some there be which for their vertue deserue praise, but they are onely commended for their beautie: for this thinke Courtiers, that to be honest is a certaine kinde of Countrey modestie, but to be amiable, the courtly courtesie.

I meane shortlye to sue to the Empresse to be dismissed of the Court, which if I obtaine, I shall thinke it a good rewarde for my service, to be so well ridde from such securitie, for beleeue me, there is scarce one in court that either feareth God, or meaneth good. I thanke

thée for the booke thou diddest sende mée, and as occasion shall serue I will requite thée.

Philautus beginneth a lyttle to lysten to counsayle, I wish him well, and thée to, of whome to heare so much good, it doth me not a lyttle good. Praye for mée, as I doe for thée, and if opportunitie be offered write to me.

Farewell.

Euphues to his friend Liuia.

Deare Liuia, I am as glad to heare of thy welfare, as sorrowful to vnderstand thy newes, & it doth me as much good that thou art recouered, as harme to think of those that are not to be recured.

Thou hast satisfied my request, & answered my expectation. For I longed to know the manners of women, and loked to haue them wanton, I like thée well that thou wilt not conceale their vanities, but I loue thée the better that thou dost not follow them: to reproue sinne is the signe of true honour, to renounce it the part of honestie. All good men will account thée wise for thy truth, and happie for thy tryall, for they saye, to abstaine from pleasure is the chiefest pietie, and I thinke in Court to refraine from vice is no little vertue. Strange it is, that the sound eie viewing the fire should not be dimmed, that he that handleth Pitch should not be defiled, that they that continue in the court should not be infected. And yet it is no great meruaile, for by experience we se that the Adamant cannot drawe yron, if the Diamond lye by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Empresse for instituting good lawes, and grieuest to se them violated by the Ladies. I am sorie to thinke it should be so, and I sigh in that it

cannot

cannot be otherwise. Where there is no heede taken of a commaundement, there is small hope to be looked for of amendement. Where duetie can haue no shew, honestie can beare no swaie. They that cannot be enforced to obedience by authoritie, will neuer be wonne by fauour, for being without feare, they commonly are voide of grace: and as farre be they careleſſe from honour, as they be from awe, and as readie to deſpiſe the good counſaile of their Pæres, as to contempne the good lawes of their Prince. But the breaking of lawes doeth not accuſe the Empreſſe of vice, neither ſhall her making of them excuſe the Ladies of vanities. The Empreſſe is no more to bee ſuſpected of erring, then the Carpenter that buildeth the houſe be accuſed becauſe theeues haue broken it, or the Mint maſter condempned for his coine, becauſe the traitor hath clipped it. Certainely God will both reward the godly zeale of the Prince, and reuenge the godleſſe doings of the people. Moreouer, thou ſayſt that in the Court, all be ſluts that ſwim not in ſilks, and that the idleſt liuers are accounted the braueſt louers, I cannot tell whether I ſhould rather laugh at their folly, or lament their phrenſie, neither doe I knowe whether the ſinne be greater in apparell which moueth to pride, or in affection which enticeth to pœuiſhneſſe, the one cauſeth them to forget themſelues, the other to forgoe their ſences, each doe deceiue their ſoule. They that thinke one cannot be cleanly without pride, will quickly iudge none to be honeſt without pleaſure, which is as hard to confeſſe, as to ſay no meane to be without exceſſe: thou wiſheſt to be in the Countrie with thy diſtaffe, rather then to continue in the court with thy delightes. I cannot blame thee. For Greece is as much to be commended for learning, as the Court for brauerie, and there maiſt thou liue with as good report for thine honeſtie, as they with renowme for their beautie. It is better to ſpinne with Penelope all night, then to ſing with Helen all daie.

Huſwiferie in the Countrie is as much praiſed as honour in the Court. We thinke it as great mirth to ſing Pſalmes, as you melodie to chaunt Sonets, and wée accompt them as wiſe that kéepe their owne landes with credit, as you thoſe that get others liuings by craft. Therfore if thou wilt follow my aduice & proſecute thine own determination, thou ſhalt come out of a warme Sun into Gods bleſſing. Thou addeſt (I feare me alſo thou erreſt) that in the Court there be ſome of great vertue, wiſdome, and ſobrietie: if it be ſo I like it, and in that thou ſaiſt it is ſo, I beléeue it. It may be, and no doubt it is in the court, as in all riuers, ſome fiſh, ſome frogs, and as in all gardens, ſome flowers, ſome wéeds, & as in all trées, ſome bloſſomes, ſome blaſts. Nylus bréedeth the precious ſtone and the poiſoned Serpent. The Court may as wel nouriſh vertuous Matrones as the lewd minion. Yet this maketh me muſe, that they ſhould rather be commended for their beautie then for their vertue, which is an infallible argument, that the delights of the fleſh are preferred before the holineſſe of the ſpirit. Thou ſayſt thou wilt ſue to leaue thy ſeruice, and I will pray for thy good ſucceſſe, when thou art come into the countrie, I wold haue thée firſt learne to forget all thoſe thinges which thou haſt ſœne in the Court. I would Philautus were of thy minde to forſake his youthfull courſe, but I am gladde thou writeſt that he beginneth to amend his conditions, he runneth farre that neuer retourneth, and hée ſinneth deadly that neuer repenteth. I would haue him ende as Lucilla began without vice, and not begin as ſhée ended without honeſtie. I loue the man wel, but yet I cannot brooke his manners. Yet I conceiue a good hope, ẏ in his age he will be wiſe, for that in his youth I perceiued him wittie. He hath promiſed to come to Athens, which if hée doe, I will ſo handle the matter, that either he ſhal abiure the Court for euer, or abſent himſelfe for a yeare. If I bring the one to paſſe he ſhall forgoe his olde courſe, if

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the other, forget his ill conditions. He that in court will thriue to reape wealth, and liue warie to get worshippe, muſt gaine by good conſcience & clime by wiſdome, otherwiſe his thrift is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but of promotion. Philautus is to ſimple to vnderſtand the wiles in court, and to young to vndermine anie by craft, yet hath he ſhowen himſelfe as farre from honeſtie as he is from age, and as full of craft as he is of courage. If it were for thy preferment and his amendment, I wiſh you were both married, but if he ſhuld continue his folly, whereby thou ſhouldeſt fall from thy dutie, I rather wiſh you both buried. Salute him in my name, & haſten his iourney, but forget not thine owne. I haue occaſion to goe to Naples, that I may with more ſpeede ariue in England, where I haue heard of a woman that in all qualities excelleth anie man. Which if it be ſo, I ſhall thinke my labour as well beſtowed, as Saba did hers when ſhe trauailed to ſee Salomon. At my going if thou be in Naples, I will viſit thee: at my returne I will tell thee my iudgement. If Philautus come this winter, he ſhall in this my pilgrimage be a partner, a pleaſaunt companion is a bait in a iourney. Wee ſhall there as I hetre, ſee a Court both braue in ſhew, and better in ſubſtaunce, more gallant courtiers, more godly conſciues, as faire Ladies and fairer conditions. But I will not vaunt before the victorie, nor I weare it is ſo, vntill I ſee it be ſo. Farewell, vnto whom aboue all, I wiſh well.

I haue finished the first part of Euphues, whom now I leaue readie to crosse the Seas to England, if the winde send him a shoot out, you shall in the second parte heare what newes he bringeth. I hope to haue him returned within one Summer. In the meane season, I will state vp him in the Countrie, and as soone as he arriueth you shall knowe of his comming.

FINIS.

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